

MCGRAW-HILL

RIG VEDA

VOLUME VI

Transliteration and Translation

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With English Transliteration and Translation

THREE PUBLICATIONS IN ONE VOLUME

Volume VI

The Rig-Veda-Purushottama

McGraw-Hill Book Company

RIG VEDA

(Volume VI)

ऋग्वेद

पद्मः भागः

RIG VEDA

Volume VI

[Book VI, Hymns 1-75]

ऋग्वेद

पञ्चः भागः

[पञ्च मण्डलम्, सूक्तानि 1-75]

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Original Sanskrit Edition by srujanika@gmail.com

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DAV Publication Division
Delhi-110034

ऋग्वेद संहिता

RGVEDA SAMHITA

ऋग्वेद संहिता

पष्ठ मण्डलम्

(१) प्रथमं नृत्यम्

(१-१) परोऽनुरक्षयात् नृत्यं वार्त्यन्तो भगवान् ऋषिः । वर्णितेततः । विश्व इति ॥

११८ तं द्वे प्रथमो भूनोनाम्या द्वियो अम्बो दस्यु होता ।
तं भी वृषभकुणोद्युष्टीनु महो त्रिवर्षस्मै सहसे सहस्ये ॥१॥
अथा होता न्यसीद्वै पर्जीयानिलस्पुद् इष्युष्टील्लः सन् ।
ते त्वा नरः प्रथमं देवयन्तो मुहो गुणं चिनयन्तो अनु भवन् ॥२॥

1.

Tvám hy àgne prathamó manótānyá dhiyó ábbavo
dasma hótā | tvám sīm vṛishann akṛinor dushtíritu sáho vís-
vasmai sáhase sáhadhyai || 1 || ádhā hótā ny ásido yájiyän
ilás padá ishúyann ílyah sán | tám tvā nárah prathamáni
devayánto mahó rāyé citayanto ánu gman || 2 ||

RGVEDA SAMHITA

BOOK SIX

O adorable, magnificent Lord of universe, verily, you are the foremost, swift as mind and invoker of the cosmic forces. You are the sole inspirer of the consequent actions, and bestower of wisdom. You give us strength, which none may resist and wherewith we overcome all evil forces. 1

Being invoker and inspirer of universal sacrifice, you are glorified by us, and accepting our offerings you are established at the loftiest seat of divine wisdom. So, the meditating aspirants from the very beginning turn their mind towards you for obtaining great wealth and wisdom. 2

वृत्तेव यन्ने त्रृष्णभिर्वस्त्र्युऽन्ते गृथे जाग्रिवांसो अनु भव ।
रुद्रान्नमुपि देश्वनं वृहन्नै वृपावेनं विश्वहो दीक्षिवांसेम् ॥३॥
पुरे त्रैवस्त्र्यु नमेमा व्यन्ते: श्रवस्त्रवः श्रव आप्नेमृतम् ।
नामानि चिह्निरे युज्ञियानि भुद्रात्मा ने रणयन्तु संहृष्टौ ॥४॥

vrit्तेवा

yántam bahúbbhir vasavyais tvé rayíṣi jāgriváñso ánu
gwan | rúṣantam agním darsatám brihántaiṇ vapávantam
viśvábē didíváñsam || 3 || padám devásya námasē vyántalih
eravasyávah̄ श्रेवा āpanu ámríktam | námāni eṣad dadhile
yajñyāni bhadráyām te ranayanta sáṃdrishitān || 4 ||

त्वां वैर्धनि धिनयः पृथिव्यां त्वां राये उभयोसो जनानाम् ।
त्वं व्रुता नरणे चेत्यो मृः पिना माना मदुमिन्मानुपाणाम् ॥५॥

tvám

vardhanti kshitáyah̄ prithivyám tvám ráya ubháyáso jánan-
dāni | tvám trátá tarane cétyo bhūh̄ pitá mātā sádam in
mánushbhanām || 5 || २५ ||

“ स पुर्येष्युः स प्रियो विश्वास्त्रिहृतां भुन्दो नि पंसादा यज्ञीयान् ।
ते त्वा वृयं दम् आ दीक्षिवांसुमुषे वृवाधो नमेमा मदेम ॥६॥
तं त्वा वृयं सुध्योऽनु नव्यमग्ने सुल्लाप्यवे ईमहे देवृपन्तः ।
त्वं विश्वो अनयो दीक्षानो द्वियो अग्ने वृहना गौचुनेन ॥७॥

saparyényaḥ sá priyó vikshv àgnir hótā mandró ní sha-
sádā yájlyān | tám tvā vayám dáma á didíváñsam ápa jāu-
bhádho námasē sadema || 6 || tám tvā vayám sudhyò návyam
agne-sumnáyáva imáhe devnyántalih | tvám víśo anayo di-
dyáno divó agne brihatá rocanéna || 7 ||

Those persons follow you with rich offerings, O adorable Lord, to obtain wealth and wisdom who are spiritually awakened. O adorable, you are brilliant, evermore charming, assiduously active and glorified with mature dedications. 3

Men, aspiring for divine glory, obtain abundant untinted fame when they offer you reverential homage. They, verily, gain titles of reputations, and find delight in your auspicious presence. 4

Men exalt you greatly upon this earth when you bestow on them celestial and terrestrial riches of all kinds. You extricate us from evil, and as such, you are known as preserver and unfailing father and mother of mankind for all times. 5

Lord, who is adorable, affectionate, giver of gifts, besower of bliss—is always with the mankind. So let us approach him and kindle his glory in our hearts and offer him praises with humility and respect. 6

O adorable Lord, we, the intelligent devotees, desirous of happiness, and aspiring for divinity, glorify you with respects. O Lord, may you with your exceeding lustre lead men to the heaven's exalted splendour. 7

वित्तां कर्ति विष्णुनि ग्रथतीनां नितोऽनं वृषभं चर्पण्णाम् ।
प्रतीयणिस्यप्येनं पावकं राजन्नमुमि वैजुनं रथ्युणाम् ॥८॥
सो अन्नं इजे शशमे च मनौ यस्तु आनन्दं सुमिथा हृव्यदानिम् ।
य आहुतिं परि वेदा नमोभिर्विशेषत्वा गुमा दधते त्वोतः ॥९॥

visām̄ kavīm̄ vispā-
tim̄ sāśvatīnām̄ nitōṣanam̄ vṛishabbām̄ carshāñinām̄ | prēti-
shaṇīni ishāyantam pāvakām̄ rījantam agnīm̄ yanatām̄ rayi-
ṇām̄ || 8 || só agna īje sāṣame ea mārto yás ta ānat sami-
dha havyādātīm̄ | yá āhutīm̄ pári vēdā nāmohbir visvēt sā-
vāmā dadhate tvōtah || 9 ||

अम्मा उ ते महि महे विवेम् नमोभिरमे सुमिथैन हृव्येः ।
वेदी मनो महमो गुभिरुक्त्येत ते भुद्रायां सुमनो यतेम ॥१०॥

asmā u te máhi mahé vidhema
nāmohbir agne samidhotā havyash | vēdī sūno sahaso gīr-
bbir ukthaſr ā te bhadrāyām̄ sunatau yatema || 10 ||

आ यस्तुन्म्य गंदसी वि भासा अवेभिष्म श्रवस्याम्नस्त्रः ।
वृहद्द्विर्जितः स्थविरेभिरस्मे रेवद्विग्नमे विनुरं वि भाहि ॥११॥
तृष्णदसी भद्रमिद्युस्मे भूरि नोकाय तनयाय पुष्टः ।
पूर्णिष्ठो वृहनर्गेऽरज्ञा अस्मे भुद्रा सौश्रवसानि सन्तु ॥१२॥
पुरुष्येम पुरुषा लाया वस्तुनि गजन्युमुनो ते अश्याम् ।
पुरुणि हि ले पुरुषार् मन्त्वस्मे वस्तु विधुते राजनि ले ॥१३॥

ā yás
tatāmtha rōdasi vī bhāsā śrāvobhis ca śravasyās tārutraḥ |
brihādhhir vājai sthāvirebhir asme revādhhir agne vita-
rām̄ vī bhāhi || 11 || nṛivād vaso sādam id dheby asme
bhāri tokāya tānayāya paśvāḥ | pūrvīr Isto brihatīr ārē-
aghā asme bhadrā saugravasāni santu || 12 || purūṇy agne
parudhā tvāyā vāstūni rājan vasūtā te asyām | purūṇi hi
tvē puruvāra sānty agne vāstū vidhaté rājani tvē || 13 || ३८ ||

We glorify the Lord, the wisest amongst His ever-existing people, the destroyer of adversities, the bestower of all benefits on mankind, the moving inspirer, the provider of food, the resplendent, the purifier, and the one who is worshipped for riches. 8

O adorable Lord, the man who worships, praises, and offers homage to you with loving devotion as if with kindled fuel, and who commits himself with fidelity unto your favours, verily, is blessed with your protection and abundant wealth. 9

O adorable Lord, the source of strength, we offer our devotion to you with complete surrender, with reverence, hymns and oblations on the sacred place of worship. May we succeed in gaining your auspicious favours. 10

O resplendent, you have covered heaven and earth with splendour and glory. You are saviour of men, hence adored by devotional praises. May your everlasting glory shine on us with abundance of food, wealth and wisdom. 11

O Lord of affluence, bestow upon us, at all times, opulence conjoined with descendants, and (grant) abundance of cattle to our sons and grandsons. May we obtain needful and abundant nourishment, along with noble, untinted, and auspicious fame. 12

May I for my enrichment obtain many and various treasures through your love and grace, O effulgent Lord. O widely loved and worshipped Lord, infinite are the boons, aggregated in you, to be delivered to him who serves you. 13

(३) द्विनायं वृक्षम्

(१-११) "कारुष्यमन्वयं त्रृत्य वाहस्मन्तो भगदाव कृषि: । भग्निंशता । (१-१०) प्रपमादिद्वयां-
क्रम्पुष्प, (११) "कारुष्यमाथ शहरी उच्चारी ॥

त्वं हि क्षेत्रवृद्धशोऽभे मित्रो न पत्से ।
त्वं विचर्षणे श्रवो वसो पुष्टे न पुष्ट्यसि ॥१॥

2.

Tvāṇi hi kṣaṭṭavat yāśo 'gne mitrō nā pātyase | tvāṁ
vīcarshāṇe śrāvo vāso pushṭīm nā pushyasi || 1 ||

त्वां हि प्ता चर्षणयोः युज्ञभिर्गुर्मिशीङ्कते ।
त्वां वाजी यात्यवृक्तो रजुस्तूर्विधचर्षणः ॥२॥

मुजोपस्त्वा द्विषो नरो यज्ञस्य केतुमिन्धते ।
यद्दु स्य मानुषो जनः सुक्षायुर्बुद्धे अध्वरे ॥३॥

ऋग्भ्यस्ते सुदानवे धिया मर्ते: शृशमते ।
ऊतो ष वृहुतो द्विषो अंहो न तरनि ॥४॥

सुमित्रा यस्तु आहुतिं निशिन्ति मर्त्यो नशत् ।
वृयावैन्तं स पुष्ट्यति क्षयमभे शृतायुपम् ॥५॥

tvāṁ hi

shmā carshāṇayo yajñebhir gṛbhīr ḫate | tvāṁ vājī yāty
avṛikō rajastūr viśvācarshāṇih || 2 || sajōshas tvā divō nāro
yajñāsyā ketum indhate | yād dha syā mānusho jānah sn-
mnāyūr juhvē adhvare || 3 || rīdhad yās te sūdānave dhiyā
mārtah saśāmate | utī shā bṛihatō divō dvishō ānho nā ta-
rati || 4 || samīdhā yās ta āhutim nīśitim mārtyo nāsat | va-
yāvantam sā pushyati kshāyam agne ṣatāyusham || 5 || 1 ||

O adorable Lord, your princely glory sustains us like the sun. O Lord of treasures, beholder of all, you cherish us with food and nourishment. 1

Men verily adore you with selfless acts and praises, the friendly sun, the sender of rain and the beholder of universe moves to your proximity. 2

Verily, men of one accord, serve you with noble deeds and with praises. As you are the emblem of all sacred works, the benevolent, enlightened devotee kindles your glory. All rational beings aspiring for bliss invoke you in their benign selfless works. 3

May the mortal who propitiates the benefactor and the bountiful Lord with intelligent actions, with the assistance of divine resplendent powers come safe through the straits of enmity and sin. 4

The mortal, who approaches you with his intensive, enflamed dedication, enjoys the comforts of descendants from all sides and a prosperous life of a hundred years. 5

१३८

त्रैपत्ते धूम क्रष्णनि दिवि पञ्चक आतंतः ।
 सरो न हि शुना त्वं कृष्ण पावक् रोचसे ॥६॥
 अग्नि हि विद्वांश्चोऽसि त्रियो नो अनिधिः ।
 गृहः पुर्ववृ जूर्यैः सुनुर्वं व्रियार्थः ॥७॥

tveshás te dhūmā rīṇvati divi shāñ chukrá átataḥ | sūro
 ná hí dyutā tvám kṛipā pāvaka rōcase || 6 || ádhā hí vikshv
 ídyó 'si priyó no átitliḥ | rāṇvāḥ purīva jūryāḥ sūnūr ná
 trayayáyyah ॥ 7 ॥

कल्पु हि द्रोणे अञ्जसेऽसौ वृजी न कृत्यः ।
 परिभ्रंश सूधा गयोऽत्ये न छार्यः शिशुः ॥८॥
 त्वं त्वा चिद्व्युनासौ पुशुर्वं यत्क्षे ।
 धामो हु यत्ते अजर् वनो वृश्निं त्रिक्षेः ॥९॥

वेषि ह्याञ्चरीयुनामभे होना द्वै विशां ।
 सुमधौ विशेषे कृष्ण जुपम्बुद्ध्यम्बिरः ॥१०॥
 अच्छा नो मित्रमहो देव देवानभे वोचः सुमनि गोद्धम्योः ।
 त्रिहि सुस्तिं सुशिति द्विवा नृन्दिषो अंहांसि द्विरिता तरेम् ता तरेम् तवावंसा तरेम् ॥११॥

krātvā hí drōṇe ajyāśo 'gne vājī ná kṛi-
 tvyāḥ | párijuṣeva svadhiā gáyó 'tyo ná hvāryāḥ śisuh ॥ 8 ॥
 tvám tyā cīd ácyutágne paśur ná yávase | dhūmā ha yāt
 te ajara vánā vṛiscánti sīkvasah ॥ 9 ॥ vēshi hy ádhvarīya-
 tām ágne hótā dñme visām | samṛidho vispate kṛiṇu ju-
 shásva havyám aṅgirah ॥ 10 ॥ áchā no mitramaho deva de-
 vān ágne vócaḥ sumatúm rōdasyoḥ | vīhi svastím sukshitím
 divó nrñi dvishó áñhānsi dnritā tarema tā tarema tāvāvasā
 tarema ॥ 11 ॥ १ ॥

O Lord of divine radiance, your pure bright glory like the bright smoke, lifts itself aloft, and shines far-extended in heaven. You shine with radiance like the sun when propitiated by sacred hymns. 6

You must be glorified as a well-loved guest amongst the people. You are like an elder in a venerated city and to be cherished, for protection like a son. 7

O adorable Lord, you just like fire by attrition of wood. You are manifested in the physical world by your creation. You are vigorous as a horse and circumbiant like wind. You are dear like food and home and eager like a young courser that runs astray. 8

O supreme Lord, you, as fire from fuel, or like a grazing ox consume the apparently imperishable. And O eternal one, your mighty flames swallow the whole forest of universe. 9

O resplendent, the benefactor, the adorable Lord of the people, you enter as the ministrant priest into the home of those men who wish to perform noble deeds. You render them prosperous;—may you accept their homage. 10

O divine mighty adorable Lord, may you call hither the favour of Nature's bounties, extending from earth to heaven. May you bring wealth from heaven, so that men may dwell securely. May we overcome the malign oppressions of enemies, our iniquities and our difficulties. May we overcome them the sins of the past; may we overcome all of them through your help. 11

(१) शरीरं त्रक्षम्

(२-४) अष्टपद्मनाथं सुखम्य वार्त्स्मनो भगवान् प्रसादः । भविंश्चता । विष्णु उमः ॥

अमे स क्षेष्ठतपा ऋत्तेजा उरु ज्योतिर्निश्चने देवयुपै ।
 ये त्वं मित्रेण वर्हणः सुजोषा देव पासि त्यजेसा मनुमहः ॥१॥
 इजे यज्ञेभिः शशुभे शर्मीभिर्कृधद्वारायाम्भये ददाता ।
 एवा चुन तं युश्मामज्जुष्टिनाहो मर्ते नशते न प्रदेसिः ॥२॥
 सूरो न यत्वं दशनिररेपा भीमा यदेति गुच्छनस्तु आ धीः ।
 हेष्टस्तः शुरुधो नयमक्तोः कुत्रा चिद्रष्ट्वा वैसुनिवेनेजाः ॥३॥

3.

Ágno sú ksheshad ritapá ritejá urú jyótir nāsate deva-
 yúsh te | yám tváni mitréṇa várṇnah sajoshā déva pásि
 tyájasā mārtam áñhah ॥ 1 ॥ ijé yajñébhilih ṣasamé ṣamibhir
 ridhádvárñyagnaye dadlāsa | evā canā tám yaśasām ájusliṭir
 náñho mārtam nāsate ná prádriptih ॥ 2 ॥ sifro ná yásya
 drisetr arepá bhímá yád éti śucatás ta ā dhīḥ | héshasvataḥ
 surúdbo náyám aktóḥ kútrā cid raṇvó vasatir vanejáḥ
 || 3 ||

तिमं चिदेम महि वर्षौ अस्य भस्मदध्ये न यंसान आसा ।
 विजेहमानः परशुर्न जिह्वां द्रविनं द्राघयति दारु धक्षत ॥१॥
 स हदस्तेनु प्रति धाद्यस्प्यचिलशील नेजोऽथस्य न धाराम् ।
 चित्रश्चेजतिरसुनियौ अक्कोर्वनं पहो रघुपत्मजंहाः ॥२॥

tigmáṁ cid éma máhi várpo asya bhásad áśvo ná
 yamasáná āsā | vijéhamánaḥ paraśur ná jihvám dravír ná
 drāvayati dāru dhákshat ॥ 4 ॥ sá id ásteva práti dhād asi-
 shyáñ chísita téjó 'yaso ná dhárām | citrádhrajatir aratir
 yó aktór vér ná drushádvā raghupátmajádhäh ॥ 5 ॥ ३ ॥

O adorable Lord, your devotee , the offerer of sacrifice, born of eternal truth, attains wide radiance from you and against all iniquities gets protection from you, strengthened by your divine light and spiritual bliss. ,

The one, who serves adorable Lord by performing beneficial acts with dedication, and offers homage, and completely surrenders his ego to the bounteous supreme Lord, such a mortal is never afflicted with the want of glory, nor do sin and false pride overwhelm his personality. 2

The fire-divine is spreading on all sides with awe-inspiring flames and characteristic sounds; her appearance is as faultless as that of the sun. The fire, the child of wood, the asylum of all, looks charmingly resplendent everywhere. 3

Sharp is his (fire-divine's) path, and his vast form shines like a horse champing fodder with his mouth, darting forth his tongue as it were a hatchet. He burns physical waste to ashes, like a smelter, who fuses metal. 4

He casts afar his flames as an archer and sharpens when about to dart his radiance; as a warrior he whets the edge of his iron weapons. He keeps moving along brilliant pathways, through the night, like a roosting bird of rapid pinion. 5

८७ स है रेमो न प्रति वस्तु उक्षाः शूचिपां रारपीनि मित्रमहाः ।
नक्तं य ईमरुषो यो दिवा नूनमत्ये अरुषो यो दिवा नून् ॥६॥
द्रिवो न पस्य विघ्नो नवीनोदृष्टा रुक्ष ओषधीषु नूनोत् ।
घृणा न यो ग्रजसा पत्सना यज्ञा रोदसी वसुना दं सुपल्ली ॥७॥
धायैभिर्वृं यां युज्येभिर्कृचिच्छ देवियोत्स्वेभिः शुभ्मैः ।
शधौं वा यो मुरुतौ तृतक्षे क्रुभुर्ते त्वेषो रमसानो अद्योत् ॥८॥

sá īm rebhō na práti vasta usrāḥ śocishā rārapiti mi-
trāmahāḥ | náktam yá īm arushó yó dívā nrīn ámartyo
arushó yó dívā nrīn || 6 || dívó ná yásya vidható návinod
vríshā rukshá óshadbiśhu nūnot | gibrīṇā ná yó dhrájasā
pátmānā yánn á ródasī vásunā dám supátnī || 7 || dhráyobhir
vā yó yújyebhir arkaśr vidyáu ná dāvidyot svébhīb sás-
maib | sárdho vā yó marútām tatáksha ríbbhūr ná tveshb
rabbasānō adyant || 8 || ४ ||

(४) कार्यं प्रत्यक्ष

(१ -२) ग्रहर्णन्यात्य शक्त्य वार्तामनो भगदाम प्रक्षिः । मन्त्रेन्द्रेष्टा । चिष्पु उनः ॥

११ यथा होनुर्मनुषो देवताना यज्ञेभिः सनो महसो यज्ञसि ।
पुवा नो अृद्य समुना समानानुशज्जाम उज्जामो यक्षि देवान् ॥१॥
स नो विभावो चुक्षणिर्न वस्तोर्मिवन्दाहु वेद्युभनो धात् ।
विशायुर्यो अमृतो मत्स्यैषुपुर्मुद्दृनिधिर्जातवेदाः ॥२॥

4.

Yáthā hotnr manusho devátítā yajñébhili sūno sabaso
yájāsi | evā no adyā saumāni sramānān uṣánn agna uṣatō
yakshi deviā || 1 || sá no vibhávā caksháñir ná vástor agnír
vandáru védyas cárno dhāt | visváyur yó amṛito mártye-
shishsharbhád bhád átithir jātavedāḥ || 2 ||

Like the adorable sun, he clothes himself with beams of morning, diffusing friendly light, and resounding along with his radiance. He is the one who is luminous by night, and who inspires men to their work by day. He is immortal and radiant, and as such, verily, inspires men by day. 6

Of whom, the mysterious voice in cosmos, as if of the sun, is heard when he scatters his glow amongst the plants. He is brilliant showerer of blessings, who, among manifested creation, moving with his glow, rushes forth to fill both the worlds—well-wedded earth and heaven—with divine treasure. 7

He goes with sacred rays, as if with self-harnessed, well-governed steeds, and shines like lightning with his own scorching flames. He, associated with cosmic vital principles, glows radiant and moves rapid as the wide-sunshine. 8

O adorable Lord, you are source of strength, and invoker of cosmic forces, in the same manner as a man offering homage by means of selfless deeds. May you willingly invoke for us the assenting Nature's bounties, regarding them as your equal. 1

May that adorable Lord, who, like the illuminator of the day, is resplendent and cognizable by all, grant us commendable food. He is dear as a guest, is the life of all and immortal among mortals. He is always awake at dawn and knows all that exists. 2

यावो न यस्य पुनर्यन्त्यभ्यं भासीसि वस्ते स्योऽन श्रुकः ।
 विय इनोत्पुजरः पावुकोऽश्वस्य चिन्दिश्वथस्यूर्व्याणि ॥३॥
 वृशा हि स्तो अस्यपुसद्वा चक्रे अमिजुनुषाज्ञाक्षेम् ।
 स त्वं ने उर्जसनु उर्जै धा राजेव जेरवृके क्षेष्युन्नः ॥४॥
 नितिक्षियो वारुणमन्नमत्ति वायुर्न राष्ट्रथलैत्यकून् ।
 तुर्यम् यस्त आदिशामरातीरस्यो न हृतः पततः परिहृत् ॥५॥

dyāvo nā yásya
 panáyanty ábhvam bhásānasi vaste sūryo nā śukrāḥ | vī yā
 inóty ajūraḥ pāvakō 'gnaya eic chisnathat pūrvyāñi || 3 ||
 vadimā hī sūno ásy admasádvā cakré agnít janúshájmañ-
 nam | sū tvām na nírjasana nírjam dhā rájeva jer avriké
 ksheshtiy antāḥ || 4 || nístikti yó vāraṇyám ánnam átti vayur
 nā ráshtry áty ety aktūn | turyáma yás ta ádīśān árātir
 átyo nā hrútah pátataḥ parihrút || 5 || ६ ||

“ आ स्योऽन भीनुमद्विरक्षेमे त्रुतन्ध रोदसी वि भूसा ।
 चित्रो नयुत्परि तमौस्यक्तः शोचिपा पत्मशीश्विजो न दीयन् ॥६॥
 त्वा हि मन्द्रत्ममर्कशोकिवैवृमहे महि तः श्रोत्यमे ।
 इन्द्रे न त्वा शवसा देवता वायुं पृणन्ति राघसा नृनमाः ॥७॥

६ श्रियो नाभानुमाद्भिर रकास्त अग्ने ततान्था रोदसी
 वि भासा | एत्रो नयत पारि तमौस्य नक्ताः शोकिवा पात्माना
 असिजो नादीयन् || 6 || त्वाम् ही मन्द्रत्मानाम रकासोकास्त
 वायरिनाहे माहि नाह श्रोक्षिय अग्ने | इन्द्राम् नात्वा शावसा
 देवता वायाम् प्रियांति राघसा नृनमाः ॥ 7 ॥

His worshippers celebrate His great deeds and appreciate them with wonder. Radiant as the sun, He clothes himself with lustre. He is exempt from decay and is purifier. He illuminates all things and destroys the unsatiated desires. 3

Adorable Lord, the source of strength is to be praised when His glory is established in the sacred works. Since His manifestation, He grants habitation and food. He is giver of strength—a source vitality to us, He triumphs like a prince, so that foes may not trouble us in our unassailed dwellings. 4

He is the one, who whets his gloom-dispersing radiance, and accepts reverential homage, and as a Lord of vitality, He overcomes dark forces. May He prevail on them who resist His command, and may you, O Lord, with the swiftness of a horse, be the destroyer of the assailing adversaries. 5

O adorable Lord, you overspread our inner realms with enlightenment and resplendent radiance, like the sun with his lustrous rays on the heaven and earth. The wonderful Lord disperses the glooms of conscience like the adorned sun moving on his path, imbued with light. 6

We celebrate your glory which is most adorable, and deserves to be glorified by sacred praises; the leaders earnestly honour you with offerings. Your divine resplendence is manifest in lightning and your strength in wind. 7

नु नो अग्रेऽन्वृक्षभिः सुस्ति वेणि गृयः पृथिभिः पर्यहः ।
ता सूरिभ्यो गृणने रासि सुम्न मदेम शुनहिमाः सुवीरोः ॥१॥

nū no agne
'vṛīkēbhīḥ svasti vēhi rāyāḥ pathibhīḥ pārshy āñkah | tā
sūrībhīḥo grīpate rāsi sūmūmām mādema ṣatāñjimāḥ suvīrāḥ
|| 8 || ० ||

(५) पश्यं धूमम्

(१ - ३) महान्त्यामा मनस्य शाल्मल्यो भगवान् कपि । मध्येष्टुता । विष्णु उपः ॥

१३४

हृवे वैः मनुं सहस्रो युवानमद्वीप्रचाचाचं मुतिभिर्यजेष्टुम् ।
य इन्द्रानि द्रविणानि प्रचेता विश्ववराणि पुरुषारो अघ्रुक् ॥१॥
ते वर्मीन पुर्वणीक होनद्रुणा वस्तोरेति यज्ञियासः ।
क्षामेत् विश्वा भृशनानि यस्मिन्त्वं सोमगानि दृष्टिरे पायुके ॥२॥

5.

Huvé vah sūnūm̄ sahaso yuvānam adrogħħavācam matibhir yávislītham | yá īnvati drīvīnāni prācetā visvāvārāni puruvāro adhrūk || 1 || tvé vásunī purvaṇīka hotar doshā vāstor érīre ya jñīyāsalī | kshāmēva rīgvā bhūvanāni yásmin sám saúbhagāni dadħiré pāvaké || 2 ||

त्वं विशु प्रुदिवः सीढ ज्ञासु कल्पो रुधीरमत्रो वायाणाम् ।
अते इनोपि विशुते चिकित्त्वे व्यानुपजातेत्त्रो वस्त्रनि ॥३॥
यो नुः सत्त्वां अभिदासदभ्ये यो अन्तरो मित्रमहो वनुप्यात् ।
तमुर्जेभिर्यृषभिस्त्वं स्वैस्तपा तपिष्ठु तपस्तु तपस्यान् ॥४॥

tvām̄ vikshū pradīvah
sida āsū krātvā rathīr abhavo vāryānām | āta īoshi vi-
dhātē eikitvo vy ūnushág jātavedo vāsuni || 3 || yó nah sá-
nutyo abhidāsād agne yó ántaro mitramaho vanushyāt |
tām ajárebhir vṛīshabbhis tāva svais tīpā tapishtha tāpasā
tāpasvān || 4 ||

May you quickly conduct us, O Lord, by unmolested paths, to riches and prosperity. Convey us beyond sin. Those delights which you give to your adorers, may you extend them to him, who glorifies you; and may we, living for a hundred winters, and blessed with excellent posterity, be happy. 8

5

I invoke you with hymns, O prime source of strength. You are youthful, ever-young, irreproachable God, full of wisdom, praised by all, merciful and devoid of malice, and the one who bestows prosperity to all. 1

O fire-divine of multi-blazing flames, the invoker, you are the one on whom all the performers of sacred acts repose their confidence night and day. These performers offer all good things to the sacrificial fire as Nature's bounties establish all living beings firmly on this earth. 2

O fire-divine, the cognizant of all that is born, you have been abiding since eternity among living people of the creation. You have ever been bestowing to them, by your design, all divine blessings, and have been continually granting treasures to those who have been constantly serving you. 3

O supreme resplendent Lord, mighty saviour of loyal devotees, may you, blazing with your radiance, consume him with your own imperishable flames, who, living in neighbourhood or secretly, desings to harm and assail us. 4

यस्ते यज्ञोनं सुमिधा य उक्तेषुर्कंभिः सूर्यो सहस्रो ददाशत् ।
 स मत्यैष्यसृष्टु प्रचेता गुणा द्युम्बेनु श्रवेसु चि भति ॥५॥
 स तत्कृष्णीपुतस्त्रयमभ्ये स्पृष्ठो वाधस्य सहस्रा सहस्रान् ।
 यच्छ्रस्यसे शुभिर्ज्ञो वचेभिस्तज्जुपस्य जरिन्तुद्योपि भन्म ॥६॥
 अश्याम् तं कामेमभ्ये नवोती अश्याम् रुधि रथिवः सुवीरभ् ।
 अश्याम् वाजमुभि वाजयन्तोऽश्याम् द्युम्बेजराजरं ते ॥७॥

yás te yajñéna samídhlā yá ukthafr arkéblīḥ
 sūno sahaso dādāśat | sá mártyeshv amṛita práctā rāyā
 dyunnéha srávasā vī bhāti ॥ 5 ॥ sá tát kridhishitás túyam
 agne sprídhō bādhlasva sahasā sahasvān | yáe chasyáse dyú-
 blir aktó vacobhis tāj justlasva jaritúr ghoshī mánina ॥ 6 ॥
 asyáma tám kámanī agne tívotí asyáma rayímp rayivah
 suvíram | asyáma vājam abhī vājáyanto 'syáma dyunnám
 ajarājáram te ॥ 7 ॥ 7 ॥

(६) चतुर्थ मुहूर्म्

(१ - ३) तत्त्वम्बाल्य सूतस्य पात्स्पत्यो भगवान् ऋगः । अपिदेवता । शिष्यृष्टुः ॥

प्र नव्यस्य सहसः सूनुमच्छो यज्ञोनं ग्रानुमवै इच्छमानः ।
 वृश्छहनं कृष्णयामुं रूपान्तं वीती होतारं द्विव्यं जिगाति ॥ १ ॥
 स धिनानस्तन्युत् रोचनुस्था अुजरेभिर्नानद्विर्यविधिः ।
 यः पावकः पुरुतमः पुरुणि पूर्यन्यमिरनुयाति भर्वेन् ॥ २ ॥
 चि ते विष्वम्बातेजूनसो अम्भे भामासः शुचे शुचयभरन्ति ।
 त्रुष्टिश्रुक्षासौ द्विव्या नव्यां वनां वनन्ति वृपुना रुजन्तः ॥ ३ ॥

6.

Prá návyasā súhasalā sūnūm áchā yajñéna gátum áva
 ichámānah | vriṣeádvanañ kriśliṇayāmam rúṣantam viti hó-
 tāram divyām jigāti ॥ 1 ॥ sá svitānás tanyatú rocanasthā
 ajárebhīr nānadaadbhīr yávishṭhah | yáh pāvakāḥ purutimah
 purūpi prithūny agnīr anuyāti bliárvan ॥ 2 ॥ vī te víshvag
 vātajūtāso agne bhāmāsaḥ sace súcayaś caranti | tuvímra-
 kshāso divyā návagvā vánā vananti dhřishatā rujāntah ॥ 3 ॥

O source of strength, immortal Lord, verily, the person who serves you with selfless and dedicated actions and sings your sacred hymns, shines out, among men. He becomes eminent in wisdom, and possesses splendid opulence and food. 5

O adorable Lord, may you quickly accomplish that for which we solicit you. May you with your might subdue our adversaries. May you be pleased when you are glorified with melodious sacred verses of the devotee and shine with radiance decked with brightness. 6

O adorable Lord, may we obtain all that we aspire for through your grace. O bestower of wealth and wisdom, may we, desiring food and progeny, be provided with them and be blessed with that eternal glory, of which you are the sole possessor. 7

6

He (the devotee), who seeks furtherance and grace, proceeds to the proximity of the fire-divine, the prime source of strength, with his everfresh devotional songs, calling the divine ministrant to share the banquet of Lord of cosmic sacrificial acts. The fire-divine consumes the physical desires, just as ordinary fire consumes a forest. Bright and shining it moves forward leaving black traces (of burnt plants) on the path. 1

This cosmic fire-divine is white-hued, vociferous and dwells in firmament. He is eternal, ever-young and is loud-voiced. He is purifier, and assuming many forms proceeds feeding upon numerous and substantial forests. 2

O pure cosmic fire-divine, your bright flames impelled by vital elements spread wide in every direction, consuming all physical forms i. e. forests. Your ever-riding beams of radiance play upon the woods, boldly enveloping them in lustre. 3

ये ते शुक्रानः शुचयः शुचिमः क्षां वर्णन्ति विष्णितास्ते अथाः ।
 अथ ऋषस्ते उर्विया वि भानि यानयमानो अधि सानु पृथ्वेः ॥७॥
 अथ जिह्वा पापनीति प्र चृण्णो गोपयुद्धे नाशनिः सृजाना ।
 द्युरस्येव प्रभिनिः धानिर्भूर्बुर्मुर्मो देयते वनानि ॥८॥

yé te śukrásah śucayah sucishmaḥ kshām vāpanti vishi-
 fāso ḍāvāḥ | ádha bhūrumāś ta urviyā vī bhātī yātāyamāno
 ádhi sānu pṛisneḥ | 4 || ádha jihvā pāpatīti prā vṛishṇo go-
 aluyūdhō nāśanīḥ srijānā | śūrasyeva prāśitih kshātīt agnér
 duryārtur bhīmō dayate vānāni || 5 ||

आ भानुना पापिवानि जयसि महस्तोदस्य धृपता ततन्थ ।
 स वायुसापे भुया सहोभिः स्पृधो वनुप्यन्वनुपो नि जूर्वे ॥६॥
 स चित्रं चित्रं चित्यन्तम् से चित्रक्षत्रं चित्रतमं वयोधाम् ।
 चन्द्रं गुर्वि पुरुषीरं वृहन्ते चन्द्रं चन्द्राभिर्गुणं ते द्युवस्त्व ॥७॥

ā bhānūnā pārthivāni
 jñayānsi mahās todāsyā dhṛishatā tatantha | sa bādhasvāpa
 bhayā sūhobhi sprīdho vanushyati vanusho nt jūrvā || 6 ||
 sā citra eitrīm citāyautam asme cistrakshatra citrītamam
 vayodhām. | candrām rayīm puruvirām brihāntam cāndra
 candrābhīr grīnatē yuvasva || 7 || 8 ||

(८) सत्तमं शताश

(१-५) सप्तवेच्यान्य सप्तवेच्य वाह्म्ययो भगवान् कर्त्तवः । वैशालोटप्रिवेदवतः । (१-५) इयमादिपञ्चानं
 शिष्य, (६-७) वस्तीतकम्यो वै वानी छन्दवी ॥

“ मूर्धानं दिवो अरुति पृथिव्या वै शानुरमृत आ जातमग्निम् ।
 कृति सप्ताज्ञमतिथि जनानामासना पात्रं जनयन्त देवाः ॥ ९ ॥

7.

Mūrdhānām divō aratīm prithivyā vaisvānarām rīta ā
 jātām agnīm | kavīm samrājam utīthīm jānānām āśānn ā
 pātrām janayanta devāḥ ॥ 1 ॥

O resplendent fire-divine, when your pure and bright speedy rays like horses are loosened from their bound, they shear the many-tinted ground beneath them. Your flames, haunting about the high lands of earth, shine out far and wide and their rapidly moving flickers, mounting over earth's high ridges, blaze fiercely. 4

The flames of this mighty cosmic fire descend like the hurled thunderbolt of the powerful Lord of heaven. Its fierce flame has the energy of destroying all material forms. He, being irresistible and fearful, consumes all superficial material forms, as fire consumes the forests. 5

You over-spread on all the accessible places of the earth with light, energetic power and impelling force. May you drive away all perils with your conquering might and fighting out against our adversaries burn up those who harm us. 6

O splendidous divine fire, possessing splendid strength, the bestower of delight, may you grant to us, your loyal devotees praising you with delightful sacred hymns, the most wonderful life-giving treasures. O vast bright cosmic divine fire, may you confer on us great glory, supply nourishment and provide heroic progeny. 7

Divine forces of cosmos manifest the universal leader, the protective fire-divine who is a messenger of earthly beings and symbol of heavenly luminaries. He, an offspring of eternal order, is wise, sovereign, a guest dear to men and eternally existing. 1

नाभि यज्ञानां मदेनं रथीणां मुहामाहावसुभि सं नवन्त ।
 वेश्वानं रथ्यमध्युराणो यज्ञस्य केतुं जनयन्त देवाः ॥२॥
 वेश्वानं जापने वाच्यम् लक्ष्मीरासीं अभिमानिपाहः ।
 वेश्वानरु वसुम्मासु धेहि वसूनि राजन्तपृष्ठयाव्याप्तिः ॥३॥
 त्वां विश्वे अमृतं जाप्तमानैः तिशुं न देवा अभि सं नवन्ते ।
 नवुः कर्तुभिरसून्त्वमायुन्यश्वानरु यत्प्रित्रोर्ददिः ॥४॥

nábhīm̄ yajñānām̄ súdanam̄
 rayin̄ām̄ mahām̄ āhāvām̄ abhi sám̄ navanta | vaísvānaraám̄
 rathyām̄ adhivaránām̄ yajñásya ketum̄ janayanta devāḥ ॥ 2 ॥
 tvád víspro jāyate vājy àgne tvád vīráśo abhimātisháhah ।
 vaísvānara tvám̄ asmāsu dhehi vásūni rājan sprīhayáyyāpi
 ॥ 3 ॥ tvám̄ vísve anūrita jāyamānām̄ sīsum̄ ná devā abbi
 sám̄ navante | tāva krátubhir anūritatvám̄ āyan vaísvānara
 yát pitror ádideh ॥ 4 ॥

वेश्वानरु नवु तानि वृतानि मुहान्यम् नक्षिरा दधर्ष ।
 यज्ञायमानः प्रित्रोरुपस्थेऽविन्दः केतुं वृयुनेष्वल्लाम् ॥५॥
 वेश्वानरस्य विमिनानि चक्षेषु सानूनि दिवो अमृतस्य केतुना ।
 तस्येद विश्वा भुवनाधि मूर्धनि वृथा इव रुहुः सुस विमुहः ॥६॥
 वि यो रजांस्यमिमीत सुक्रतुर्विश्वानरो वि दिवो रौचना कृविः ।
 परि यो विश्वा भुवनानि प्रथेऽदध्यो गोपा अमृतस्य रसिता ॥७॥

vaísvānara tāva tāni vratāni mahāny
 agne nākīr ā dadharsha | yáj jāyamānah̄ pitrór upásthé
 'vindah̄ ketum̄ vayūneshv áhñām̄ ॥ 5 ॥ vaísvānarásya vīmi-
 tāni eákshasā sānūni divó amṛitasya ketumā | tāsyéd u
 vīṣya bhūvanādhi mūrdháni vayā iva ruruhuḥ septú visrū-
 bah̄ ॥ 6 ॥ vī yo rájānsy ámimīta sukratnur vaisvānaró vī divó
 rocanā kavsh | pári yó vīṣvā bhūvanāni paprathé 'dabdhio
 gopā amṛitasya raksbitā ॥ 7 ॥

Cosmic forces manifest and praise him, who is navel of all noble deeds, sustainer of all sacred offerings, base of all treasures, conveyer of oblations, the universal leader, and an ensign of all selfless benevolent actions. 2

From your blessings, O fire-divine, the universal leader, the wise devotee derives strength and wisdom and blessed by you, the heroes subdue evil tendencies. O sovereign ruler, bestow on us excellent treasures, worthy to be longed for. 3

O immortal universal leader, when manifested as if born infant, all cosmic forces glorify you. When you shine in the parental mid-space, these forces, the offsprings of cosmos gain immortality. 4

O universal leader, the fire-divine, when you spring forth in the bosom of parental cosmos and establish the banner of days on the paths of cosmic world, no one can ever resist your mighty ordinances. 5

The summits of the firmament are measured by the immortal radiance of universal leader, the fire-divine. The base of all regions is stationed upon his brow. The seven gliding streams spring forth from there like branches of a tree. 6

The all-wise, performer of sacred deeds, universal leader the fire-divine, is the prime cause of all luminaries of cosmos and of the inter-space in the mid-region. He spreads them throughout the universe. He is the irresistible guardian of all immortal elements. 7

(८) भगवं मनम्

(१-२) सत्तर्गम्यात्प्रभुत्वयात्पर्यात् भगवान् कर्मः । वैभागर्यप्रद्विदेवता । (३-५) प्रज्ञाति
हृष्टप्रस्त्र्य वर्णनी । (६) सत्तर्गम्यात्प्रभुत्वयात्पर्यात् ।

पूर्वस्य वृत्त्वा अस्त्रपत्त्वं नू सहः प्र नु वैचं विदधाऽ ज्ञानवेद्दमः ।
वैश्वानुराये मनिर्नव्यसी शुचिः साम इव पवते चारुमये ॥१॥
स जायमानः परमे व्योमनि ब्रह्मान्युभिर्वैतुणा अरक्षन ।
व्यान्तरिक्षमिमीत सुकरुवेशानुरो महिना नाक्षमन्पृथगत ॥२॥

8.

Prikkshásya vrishṇo arushásya nū sáhaḥ prī nū vocam
vidáthā jätávedasah | vaiśvānarāya matir návyasī śucih
sóma iva pavate cárur agnaye || 1 | sá jáyamānaḥ paramé
vyomani vratāny agnír vratapā arakshata | vy àntáriksham
amimīta sukratür vaisvānarō mahinā nákam asprisat || 2 ||

व्यस्तम्भाद्रोदेसो मित्रो अद्वृतोऽन्तर्याविद्वक्षणोऽयोनिपु नमः ।
वि चर्मणीव श्रिष्ठें अवर्नयहैश्वानुरो विश्वमधत् वृष्ट्यम् ॥३॥
अपामुपस्ते महिषा अंगृष्णल विश्वो राजानुषुष्ट तस्युर्कुम्भिर्यम् ।
आ दूतो अमिमभरद्विवस्तो वैश्वानुरं मानुरिक्षो परावतः ॥४॥
युगेयुगे विदुर्थै गृणद्वयोऽस्मै रुयि युशसै धेहि नव्यसीम् ।
पृष्ठेवे राजन्तर्यासमजर नीचा नि वृश्व वृनिनु न तेजसा ॥५॥

vy ástabhnād ródasi mitrō ádbluto 'ntarváyad akriṇo jyó-
tishā támah | ví cármanīva dhishkúne avartayad vaiśvānarō
vísavam adhatta vrishṇyam || 3 || apám npásthē mahishā
agribhñata. víso rájānam uपः tasthur ḍigñyam | ū dūtō
agnim abbarad vivásvato vaiśvānarum mātarisvā parává-
taḥ || 4 || yugé-yuge vidathyam grñádbhyo 'gne rayim ya-
sásam dhichi návyasim | pavyéva rájam aghásanisam ajara-
nicā ní vrisea vanisam ná téjasā || 5 ||

I commemorate promptly at the holy congregation the might of the all-pervading cosmic fire, all-knowing, the showerer, and the radiant; ever-fresh, pure, and graceful hymns flow from me for this universal leader, in the same way, as the herbal juice flows from the filter. 1

That cosmic fire, who, as soon as manifest in the loftiest heaven, becomes the protector of our sacred rites. He protects the pious acts of men, and measures out the manifold firmament. On account of his grandeur and wonderful deeds, he, the universal leader, attains the highest glory in the cosmos. 2

This shining, wonderful, cosmic fire, the universal leader, upholds heaven and earth, also covers and conceals the darkness within his light. He spreads out the two bowls of universe like two skins. He comprehends all his creative energy in his task. 3

The mighty vital principles join him on the lap of vaporous firmament. Men acknowledge him as their adorable sovereign. The divine wind, the messenger of the cosmic forces brings divine fire the universal leader, from the distant sphere of the sun. 4

O glorious immortal, worthy of reverence, may you bestow riches and illustrious children upon such devotees, as continue singing your praises from age to age. May you strike the sinner with your sharp punitive justice, as lightning strikes down a tree. 5

असाक्षमे मुख्यत्वं धारयानामि धन्मजरं सुवीर्यम् ।
 द्युयं जयेम शतिनं सहस्रिणं वैश्वानरं वाजमस्तु तवोतिभिः ॥६॥
 अद्वधेभिस्त्वं गोपाभिरेषुऽसाकं पाहि विप्रधस्य सूरीन् ।
 रक्षा च तो द्रुदुपां शर्धीं अग्ने वैश्वानरं प्र च तारीः स्तवानाः ॥७॥

asmākam agne ma-
 għbávatsu dhārayānāmī kshatruṁ ajāram suvīryam | vajām
 jayemna satinām sahaśrīṇām vaiśvāvara vājām agne tāvotib-
 biḥ ॥ 6 ॥ ādabħlheblijs tāya gopāblir išličet 'asmākam pāhi
 trishħadħastha sūrin | rākshā ca no d-dadħiħħān qārdho agne
 vaſsvānara prū ca tārī stāvānah ॥ 7 ॥ १० ॥

(९) नपं तत्त्वं

(१-३) सप्तर्षस्य तत्त्वं वारेस्त्वयो भद्राम ज्ञानः ।
 फैश्वानरोऽप्यिष्टता । विषु॒ छन्दः ॥

" ॥ अहंश्च कृष्णमहरञ्जीनं च वि वर्नेते रजसी वेद्याभिः ।
 वैश्वानरो जायमानो न राजावीतिरुद्योतिष्ठामिस्तमांसि ॥१॥
 नाहं तनुं न वि जानाम्योनुं न यं वर्यन्ति समुरेत्तमानाः ।
 कस्य त्वित्पुत्र इह वत्त्वानि पुरो वद्वात्वरेण पित्रा ॥२॥
 स तत्त्वं स वि जानात्योनुं स वत्त्वान्युत्था वंदाति ।
 य इं चिकेतदुमृतस्य गोपा अवश्यरन्पुरो अन्येन पक्ष्यन् ॥३॥

9.

Āhas ca krishnām āhar ūrjunam ca vī vartete rūjasi
 vedyābhīḥ | vaissvānarō jāyamāno nā rūjāvātiraj jyotiśhāgnis
 tāmānsi ॥ 1 ॥ nāħħān tāntum nā vī jānāmy ótum nā yām
 vāyanti sanjaré tamānāḥ | kāsyā svit putrā ihā vāktvāni
 paro vadāty āvareṇa pitrā ॥ 2 ॥ sā it tāntum sā vī jānāty
 ótum sā vāktvāny rūtuthā vadāti | yā īm ciketad amṛita-
 sya gopā avuñs cārau paro anyēna pāṣyan ॥ 3 ॥

O the universal leader, the fire-divine, may you grant to our benevolent offerers, wealth and strength which is exempt from decay and which cannot be taken away. May we win for our strength, O fire divine, hundredfold and thousandfold ways through your grace. 6

O adorable divine Lord, present in all the three worlds, keep your grace effective with your irresistible guards. May you preserve the strength of us who offer homage. May you, when glorified by us, take us across evils and miseries. 7

9

The dark night and the bright day revolve alternate, affecting the world by their appreciable qualities. Universal leader, the cosmic fire, manifested like a prince, dispels darkness by His lustre. 1

I neither understand the threads of the warp, nor the threads of the woof, nor that cloth which, those, who are assiduous in united exertion, weave. No one knows of the source of the words that have been spoken by a father hither and are to be used by the son thither. 2

He verily understands both, the warp and woof, and in due time. He shall tell what should be told. He very much knows all about this. He is the protector of all that is eternal and immortal, and freely moves through hither and thither, above or below, with a constant eye on both of them. 3

अयं होतो प्रथमः पश्यते मगिदं ज्योतिरसृतं मर्त्येषु ।
 अयं स जड़ि धूप आ निष्ठोऽमर्त्यस्तन्नाम् वर्धमानः ॥४॥
 धूवं ज्योतिर्निहितं इश्वरे कं मनो जर्विषु प्रत्येत्यन्तः ।
 विश्वे देवाः समनसः स्मकेत् एकं कर्तुमभि वियन्ति साधु ॥५॥
 विसु कर्णो पतयतो विचक्षुर्वैदुरं ज्योतिर्हृदयं आहितं यत् ।
 विसु मनवरति दूरज्ञाधीः किं सिद्धाक्ष्यामि किमु नू मनिष्ये ॥६॥
 विश्वे देवाः अनमस्यन्मियानास्त्वामभे तभसि तस्युवांसंम् ।
 वेश्वान्नरोऽवतृतये नोऽमर्त्योऽवतृतये नः ॥७॥

ayām hōtā

prathamāḥ pāsyate mām idām jyotiḥ amṛitam martyesu |
 ayām sa jajñe dhruvā ā nishattō 'martyas tainvā vārdhamā-
 nah ॥ 4 ॥ dhruvām jyotiḥ nihitam dṛisāye kām māno jāvi-
 shtham patiyatv antāḥ । viṣve devāḥ sāmanasah sāketā
 ekaṇū krūtum abhi vī yanti sādhū ॥ 5 ॥ vī me kārṇā pata-
 yato vī cākshur vidām jyotiḥ bṛīdaya āhitam yāt । vī me
 mānaś carati dūrāñḍhīḥ kīm svid vakshyāmi kīm u nū ma-
 nishye ॥ 6 ॥ viṣve devā anamakyan bhiyānāś tvām agne tā-
 masi taxthivānsam । vaṇīvānari 'vatūtāye nō 'martyo 'vatū-
 tāye nāḥ ॥ 7 ॥ ॥ ॥

(१०) दशां लक्षण

(१-३) सतर्कस्यात्म सूक्तन्य गार्हस्यन्तो भरदाव ग्रामिः । ऋषिरेतता । (१-५) प्रथमादित्य-
 दयन्य विष्णु, (३) सप्तम्या कफध दिवसा विराट् उद्दीपी ॥

१२ पुरो वो मुन्द्रं दिव्यं सुवृक्तिं प्रयुति युजो अस्मिमध्ये देखिष्वम् ।
 पुर उक्षेभिः स हि नौ विमावा स्वध्वरा करति ज्ञातवेदाः ॥ ११ ॥

10.

Purō vo mandrām divyām suvṛktim prayati yajūē
 agnīm adhvare dadhiśhvam । purā ukthēbhīḥ sa hi no vi-
 bhāvā svadhvarā karati jātāvedāḥ ॥ 1 ॥

This Lord of the cosmic fire is the first offerer of cosmic offerings. Behold Him ! He is the light immortal amongst mortals; He is immovable, all-pervading, immortal and ever-waxing in His body,—the manifested creation. 4

His steady light, swifter than mind, stationed among moving world, pointedly indicates the way to happiness. All the cosmic powers of one accord and of one intention, proceed unobstructed to the single purpose. 5

My ears are turned to hear Him, and my eyes to behold Him. The divine light, that is placed in my heart, is also eager to know him. My mind, the receptacle of distant objects, hastens towards Him. What shall I speak? How shall I comprehend Him? 6

All the cosmic forces, alarmed, adore you, O Lord of the cosmic fire, abiding in mysterious darkness. May the immortal adorable divine preserve us with His protection; afford us all His protection. 7

May you propitiate with praises and install this adorable, divine, infallible Lord at the place of all your progressive and uninterrupted sacred deeds. For He, the resplendent omniscient Lord makes us prosperous in our sacred endeavours. 1

तस्मै शुभः पुर्वजीक होनुरमे अमिभुर्मनुप इधानः ।
 स्तोमं यमसो मूर्मतेव शूषं घृतं न शुचिं मृतयः पवन्ते ॥२॥
 पीपाय स श्रवेसा मत्त्वैषु यो अमये द्रुदाशु विग्रहुक्षयैः ।
 चित्राभिस्तमूर्तिभिश्चित्रशोचिर्वजस्य सृता गोमतो दधाति ॥३॥

tām u dyumah purv-
 amīka hotar ágne agnibhir mānusha idhānāḥ | stōmam yām
 asmai māmīteva śūshkām ghrītām nā śūci matāyah pavante
 || 2 || pīpāya sā śrāvāsi mārtyeshu yó agnaye dadāśa vīpra
 ukthaśḥ | citrābhīs tām ūtibhīs citrasocir vrajāsyā sātā gó-
 mato dadhāti || 3 ||

आ यः प्री जायमान उर्वी दूरेद्दशा भासा कृष्णाख्या ।
 अथ वहु चित्तम् उम्यीथास्त्वः शोचिता दद्दशे पावकः ॥४॥
 नू नैश्चित्रं पुरुषाजाभिरुती अग्ने रथं मुघवद्धयश धेहि ।
 ये रायेसा श्रवेसा चात्यन्यान्सुवृद्धीर्भिश्चाभि सन्ति जनान् ॥५॥
 इमं यज्ञं चनो धा अम डुशन्यं ते आसानो जुहुते हर्विष्मान् ।
 भुरद्वनिषु दधिषु मुवृक्षिमवीर्वाजम्य गच्छेत् सानो ॥६॥

ā yāḥ papraū jāyamāna urvī dūredṛṣṭā
 bhāsā kṛishṇādhibhā | adha bahū eit tāma ūrmyāyās tirāḥ
 śocisha dadīṣe pavakāḥ | 4 | nū naś citrām puruvājābhīr
 ūtī ágne rayīm maghāvadbhyas ea dhēhi | yé rádhasā śru-
 vasā cāty anyān suvīryebhiṣ eabbī sūnti jānān | 5 | imām
 yajñām cāno dhā agna usūn yām ta āsānō juhutē bavish-
 mān | bharādvājeshu dadhbhe suvīktim ávir vājasya gādh-
 yasya sātaū | 6 |

O adorable fire-divine with multi-blazing flames, radiant and showerer of blessings, may you, glorified at the fires enkindled, listen and bless your devotee who for self-advantage adores you with a loving heart, pure as sacred butter. 2

Amongst mortal men, only that wise devotee thrives in glory, who offers homage with hymns of praise to adorable Lord. The wonderfully radiant adorable Lord grants him marvellous protection and helps him to obtain wealth and a pasturage filled with herds of cattle. 3

At His manifestation, the cosmic fire-divine, the dark-pathed, fills up spacious heaven and earth with His widely visible splendour. And He Himself, the purifier, is now seen, dispersing the thick gloom of night with His radiance. 4

O adorable Lord, may you, with your mightiest aid, confer magnificent wealth on us and on our illustrious leaders, who stand pre-eminent, surpassing others in liberal gifts, in fame, and in virtues. 5

O adorable Lord, accept this homage with delight, which the worshipper, seated before you, is offering. May you accept melodious hymns of wise devotees; bless them so that they may obtain all sorts of nourishment. 6

वि द्विपांनीनुहि वर्धयेत्ता मदेम शुनहिमाः सुवीराः ॥७॥

ví dvéshānsinubí vardháyélám módema
śatáhimáḥ suvīrāḥ ॥ 7 ॥ १२ ॥

(११) पक्षादर्थं तृतीयं

(१ - १) पद्मस्यास्य पूर्वस्य वर्णस्यां भगद्वाच कर्ता । अप्रिक्षेता । विषुष उन्दः ॥

११३५ यज्ञस्य होनगिपिनो यज्ञीश्यनम् वाधो मुरुन् न ग्रवुक्ति ।
आ नो मित्रायन्नान् नासंस्य वातो होत्याय पृथिवी वैद्यत्याः ॥१॥
त्वं होतो मन्द्रतेमो नो अप्रगुल्लद्यो त्रिदध्या मत्वैषु ।
पूर्वकथा जङ्गाऽते वर्हिगुसाम् यज्ञस्व तुन्दं तव त्वाम् ॥२॥
धन्यो चिन्द्रि त्वे धिपणा वाटि प्रदेवाज्ञस्म गृणुते यज्ञेषी ।
वेषिष्ठो अङ्गिरसां यद्द विष्ठो मधु च्छुन्दो भन्ति रेम इष्टो ॥३॥
अदिन्युतल्ल्यपाको त्रिभावाम् यज्ञस्व रोद्दर्शी उत्सूची ।
आयु न थं नमसा गुनहृत्या अङ्गन्ति सुप्रयम् पञ्च जनोः ॥४॥

11

Yájasva hotar ishitó yájiyān ágne bádho marátáṁ ná
práyukti | á no mitráváruṇā násatyā dyávā hotráya príthiví
vavṛityāḥ ॥ 1 ॥ tvám hótā mandrátamo no adhrúg antar
devó vidáthā mártyesbu | pāvakáyā juhvā váhnir áságne
yájasva tanvám táva svám ॥ 2 ॥ dhényā cid dhí tvé dhi-
sháṇā váshtí prá deváñ jánma gṛiṇaté yájadhyai | vépi-
shítho ángirasām yád dha vípro módbu chandó bhánati re-
bbá ishṭaú ॥ 3 ॥ ádidiyatat sv ápáko vibhávágne yájasva
tódasí uruci | áyúm ná yám námasi rātálavyā añjánti su-
prayásam páñca jánah ॥ 4 ॥

May you scatter our adversaries, augment our abundant store of wealth and may we, blessed with brave youths of character, enjoy happiness for a hundred winters. 7

11

O adorable Lord, the invoker, the most reverential and granter of blessings, may you being revered by us invoke the foe-destroying cosmic vital principles to come in aid of our holy synods and bring the never failing cosmic light and bliss, and the forces of heaven and earth. 1

O adorable Lord, you are divine invoker of cosmic forces amid mortals, most praise-worthy, never harming and bearer of oblations. May you constantly perform cosmic sacrifice of this universe with your purifying flames born as if out of your mouth. 2

O adorable Lord, our heart-felt craving for wealth and wisdom impels us to praise you, because your manifested form inspires the worshipper to honour the cosmic powers. The pious sage, the most earnest adorer amongst the preceptors, the poet, sings the sweet melodious songs at the solemn service. 3

The brilliant, adorable Lord is mature in wisdom, and most resplendent. May you offer honour to the wide-spread heaven and earth. All the well-fed, five categories of people, bearing oblations, propitiate you with homage as if you were a mortal guest. 4

वृजे ह यत्तमसा वृहिरभावयामि सुगृहतवनी मुदूकिः ।
 जन्म्यक्षिं सत्त्वं सदने पुणिच्या अश्रायि यज्ञः सूर्यं न चक्षुः ॥५॥
 दुश्शास्या नः पुर्वाणीक होतवैभिरमे अग्निभिरिधुनः ।
 ग्रायः सूर्यो सहसो वावसाना अति स्त्रेम वृजन् नाहः ॥६॥

vrijje ha yan namaśā barhīr
 agnāv ayāmi srūg ghritāvatī suvṛiktiḥ | āmyakshi sūdma
 sādane prithivyā āśrāyi yajñāḥ sūrye nā cākshuh | 5 || da-
 sasyā nah purvanīka hotar devēbhīr agne agnibhīr idbhā-
 bhāḥ | rāyāḥ sūno sahaso vāvasānā ati srasema vriyānam
 nānībhāḥ | 6 || 10 ||

(१२) द्वादशं सूक्तम्

(१-६) पृथिव्याम्य तत्त्वम् वार्तेभ्यो भगवान् क्रिः । महिंद्रेष्वा । चिषुषः इनः ॥

१७। मध्ये होतो दुरोणे वृहिषो राल्भिस्त्वोदस्य रोदस्त्री यज्ञाद्यै ।
 अ॒यं स सूनुः सहस ऋतावो दुरात्सूर्यो न शूचिष्वा ततान् ॥१॥
 आ यंसिन्वे स्वपाके यज्ञ यज्ञद्राजन्त्सर्वतेषु तु यौः ।
 त्रिपृथस्तत्तुरुषो न जंहो हृव्या मृघानि मानुषा यज्ञाद्यै ॥२॥
 तेजिष्ठा यस्यारतिवैराद तेऽदो अध्युम वृधसानो यज्ञोत् ।
 उद्गोधो न द्रविता चेतति त्वन्मत्वेऽवृत्त ओषधीपु ॥३॥

12.

Mādhye hótā duraṇé barhīsho rāl agnīs todāsyā rōdasi
 yájadhyai | ayám sú sūnūḥ sáhasa ṛitāvā dūrāt sāryo ná
 sōcishā tatāna || 1 || ā yásmin tvé sv ápāke yajatra yá-
 kshīad rājan sarvātāteva nū dyaúḥ | trishadhásthas tatarú-
 sho ná jāñho havyā maghāni mānushā yájadhyai || 2 ||
 téjishthā yásyāratīr vanerāt todó ádhvan ná vridhasānō
 adyaut | adroghó ná dravítā cetati tmánn amartyo 'vartra
 śehadhlīshu || 3 ||

When with reverence the grass of my worldly comforts is clipped to be dedicated as an oblation to the fire-divine and left, the well-trimmed ladle (of may soul), full of butter (of benevolence) then alone, the receptacle (the cosmic fire-altar) becomes complete on the surface of earth for the cosmic sacred rites—The sacrifice, verily, is related to the earth in the same way as eye to the sun. 5

O possessor of multiblazing flames, invoker of Nature's bounties, shining with brilliant radiance, bestow upon us riches; and may we, O source of strength, having overcome our adversaries envelop you with reverential homage. 6

12

The cosmic fire, the invoker of divine powers, the Lord of cosmic sacrifice, abides in the hearts of the institutor of the sacred works, who offers homage to heaven and earth. He is the source of strength, and the observer of truth. He over-spreads the world from afar, like the sun with light. 1

O most wise, adorable and resplendent cosmic fire, the worshipper offers homage to you at every sacred ceremony. May you, being present in all the three realms, move with the speed of the traverser of the sky, the sun, to convey the valuable oblations of men to the cosmic forces. 2

His pure and spreading radiance blazes in the forest, and shines with increasing intensity, like the sun on His celestial path. His glow rushes like the innoxious wind amongst the plants. Immortal and unimpeded, He lights up all things by His own lustre. 3

सासाकेभिरेतरी न शुषेरमि ष्ट्रु दम आ जानवेदः ।
द्वन्नो बुन्वन् कत्वा नार्वेसः पितेव जारुयायि युज्ञेः ॥४॥
अधे सास्य पनयन्ति भासो बृथा यत्क्षेदनुपाति पृथ्यीम् ।
सुयो यः स्पुन्द्रो विषिनो धर्वीयानृणो न तायुरति घन्ना गद् ॥५॥
स त्वं नौ अर्वचिन्द्राया विश्वेभिरमे अुरिभिरिधानः ।
वेणि ग्रायो वि योसि दुच्छुना मदेम शतहिंभाः सुचीराः ॥६॥

वास्माकेभिर एतान् नाशुशारि अग्नि श्वावे
दाम्न इ जातिवेदाह । द्रवान्नो वन्यान् क्रात्वा नार्वोराय वि-
तेवा जारयायि यज्ञाशः ॥ ४ ॥ अधा स्मास्य पानयान्ति भुज्ये
व्रिथाय यात ताक्षबद अनुयाति प्रिथ्विम् । सद्यो याल् स्यां द्रो
विश्वितो ध्वाव्यान् रिपो नात्युराति ध्वान्वा रात् ॥ ५ ॥ सा त्वाम्
नो अर्वान् निदाया विश्वेभिर अग्ने अग्निभिर इध्वानाह । वेशि
रायो वि यासि दुच्छुना मादेम शतहिमाह सुविराह ॥ ६ ॥ ११ ॥

(११) ऋग्वेदसं तत्त्वम्

(१-३) वृष्टस्यास्य सास्य वाईस्यान्वये न वृष्टाव फकि । अप्रिदेवता । गिरुप् एव ॥

१११ त्वद्विश्वा सुभग सौर्मन्गान्वये वि यन्ति वृनिनो न वृयाः ।
श्रुष्टी गर्विर्वजो वृत्तन्त्रै दिचो वृष्टिरित्वो गीतिरुपाम् ॥१॥
त्वं भगो न आ हि रज्मिषे परिमेव क्षयसि दुसर्वर्चाः ।
अमे मित्रो न वृहत् क्षुत्स्यासि भूता वामस्य देवु मूर्तेः ॥२॥

18.

Tvād vīśvā subhaga saubhagāny ágne vi yanti vanino
ná vayāh । श्रुष्टी रोयिर वाजो व्रित्रतुर्ये दिवो व्रिष्टिर ईद्यो
रिति अपाम् ॥ १ ॥ tvām bhāgo na इ हि रात्नाम् ishē párijímeva
kshayasi dasmāvarcāh । ágne mitrō नाव्रिहता गीतायासि
kshattā vāmasya deva bhātreh ॥ २ ॥

The cosmic fire, who knows all that exists, is propitiated in our dwellings by us and our friends like a steed for vigour. This fire feeds upon trees, and consumes forests, He fights with evil, like a champion. He is glorified by the praises in sacred ceremonies. 4

They glorify His glow in this world. When thinning the woods with ease, He spreads over the broad earth. He glides along unarrested, and rapid in movement, like a flying thief, He shines over the desert. 5

O quick-moving cosmic fire, kindled with all your fires, guard us from reproach. You bestow opulence and drive away adversaries. May we, along with descendants, brave and cultured, enjoy happiness through a hundred winters. 6

13

O auspicious adorable Lord, all beneficial works proceed from you like branches from the trunk of a tree. All benevolent wealth, including vigour in struggles against evils, and rain from sky, come through your blessings. Therefore, O sender of rains, you are glorified by all. 1

O divine adorable Lord, may you bestow upon us precious wealth. You are beautiful with your radiance, and swift like the circumambient wind. You, like the sun, are the upholder of eternal laws and giver of plentiful wealth. 2

स सत्यंति: शक्वसा हन्ति वृत्रमभे विश्रो वि पुणेमैति वाजम् ।
 यं त्वं प्रचेत क्रतजात रुया सजोषा नप्त्रापां हिनोर्धि ॥३॥
 यस्ते सूनो सहसो गीर्भिरुक्थैर्युक्तैर्मैति निश्चिति वेद्यानद् ।
 विश्वं स देवं प्रति वारमभे धूते धून्यं उ पत्यते वसुच्यैः ॥४॥
 ता नृभ्यु आ सौश्रवसा सुवीरामै सूनो सहसः पुष्यसे धाः ।
 कृणोपि यच्छवसा भूरि पृथ्वो वयो चक्रायास्ये जसुरये ॥५॥

sá sátpatiḥ śāvasā hanti
 vṛitrám ágne vípro ví pañér bharti vājam | yám tvám pra-
 ceta ritajāta rāyā sajóshā nápträpām hinóshi || 3 || yás te
 sūno sahaso gírbhír ukthaír yajñaáir mārto nisitīm vedyā-
 naṭ | vísavam sá deva práti vāram agne dhatté dhānyām
 pátyate vasavyaiḥ || 4 || tā nríbhyā á sauśravasā suvīrágne
 sūno sahasaḥ pushyāse dhāḥ | kṛinóshi yáce chávasā bhūri
 pasvó vāyo vṛíkayāráye jásuraye || 5 ||

वद्वा सूनो सहसो नो विहाया अमै तोकं तन्यं वाजि नो दा: ।
 विश्वाभिर्गीर्भिरुभि पूर्तिमेश्यां मदेम् शृतहिमाः सुवीराः ॥६॥

vadmaś sūno sahaso
 no vishāyā ágne tokám tánayam vājí no dāḥ | vísavabhír gír-
 bhír abhí pūrtim asyām mādema śrutihiṁnāḥ suvīráḥ
 || 6 || 25 ||

(१४) चतुर्दशं महाम्

(१-१) पृष्ठन्याम्य सूक्ष्म्य याहैस्त्वयो भग्नात् कर्त्तव्यः । प्रतिदेवता । (१-२) प्रथमादिकर्त्तव्य-
 मन्त्रम्, (२) यज्ञा क्रचब्ध शाही उन्नती ॥

११४
 अग्ना यो मर्त्यो दुयो धिये जुजोषे धीतिभिः ।
 भस्त्रु ष प्र पूर्व्य इषे वुरीतावसे ॥१॥

14.

Agná yó mártyo dúvo dhíyaṁ jujósha dhūtibhiḥ । bhú-
 san nú shá prá pūrvyá isham viriti vases ॥ 1 ॥

O adorable Lord, all-wise, the source of eternal truth, that man becomes the protector of the virtuous, and destroyer of his enemy by his strength, and that person alone crushes the might of evil forces with his wisdom, whom you, the consentient with the grandson of waters, inspire to achieve prosperity. 3

O adorable Lord, the source of strength, the person, who by praises, by prayers, and by selfless deeds, attracts your radiant fervour to his altar, enjoys all glory and prosperity, and abounds in precious treasures. 4

O source of strength, may you confer those abundant viands, excellent descendants, and those means of copious sustenance to devotee which you take away from a churlish and malignant adversary. 5

O adorable Lord, source of most powerful, may you be our councillor, and give us sons and grandsons, together with food. May I, by all my praises, obtain the fulfilment of my aspirations. May we, blessed with excellent descendants, enjoy happiness for a hundred winters. 6

May the person, who serves adorable Lord by devotion, worship, and praises, quickly become distinguished as the first amongst men, and acquire ample food for the support of his children. 1

अमिरिद्धि प्रचेता अमिर्युधस्तम् ऋषिः ।
 अमि होतारमीढते यज्ञेषु मनुषो विशः ॥२॥
 नान् हामेऽवसु स्पर्धन्ते रायो अर्थः ।
 तूर्वन्नो दस्युमययो ब्रूतैः सीक्षन्तो अनुतम् ॥३॥

agnir id dhi

práectā agnir vedhastama rishib | agnīm hótaram ilate ya-
 jñéshu mánusho vísah || 2 || nánā hy ágné 'vase spárdhante
 ráyo aryáḥ | túrvanto dásyum áyávo vrataih síkshanto
 avratám || 3 ||

अग्निरप्सामृतीषहं वीरं द्वदानि सत्पनिम् ।
 यस्य त्रसन्नि शवसः सुचक्षि शत्रवो मिथा ॥४॥
 अग्निहि विद्धना लिदो देवो मनेमुख्यतिं ।
 सुहावा यस्याद्वतो गुर्यिवाजेष्वद्वतः ॥५॥
 अच्छा नो मित्रमहो देव देवानमे योक्तः सुमनि रोहस्योः ।
 वीहि स्वर्स्ति सुष्ठिति दिवो नृन्दिष्यो अहौसि दुरिता तरेसु ता तरेसु तवावेसा नरेम ॥६॥

agnir apsám ritishálhanap virám dadāti sátpa-
 tim | yasya trásanti súvasahā saméáksli sátravo bhiyā || 4 ||
 agnir hi vidmánā nidó devó mārtam urushyáti | sahstvā yá-
 syávrite rnyir vajeshiv ávritalih || 5 || árbha no mitramalho --
 || 6 || १० ||

Adorable Lord is most wise and cherisher of sacred works and a holy sage. Thoughtful people have been glorifying Him as the invoker of the cosmic forces to bless their selfless benevolent deeds. 2

Adorable Lord takes manifold treasures of disbelievers for the preservation of the worshippers. Faithful devotees triumph over wicked and unrighteous and humble him who does not abide by the prescribed conduct of life. 3

Adorable Lord bestows upon His worshippers such a descendant, who overcomes evil forces, protects virtuous, and at whose appearance, adversaries tremble through fear of his prowess. 4

The mighty, divine, and all-wise adorable Lord protects the pious devotee from reproach, and makes his path of glory and his wealth unrivalled. 5

O divine adorable Lord, revered as a friend, who abiding in heaven and earth, communicates our praises to the divines, conduct the offerer of adoration to domestic felicity, may we overcome our adversaries, our iniquities, our difficulties; may we overcome them by your protection. 6

(१०) पश्चात्यं भूतम्

(१०) एकोनविद्यन्युच्याम्य मृतस्य वात्स्मन्यो भगद्वाज भाग्युपर्वे वीतहम्पो वा ऋषि ।
 माप्रिद्वत्ता । (१०, ४-५ ७-८) प्रथमाद्वितीयोऽनुचोश्नुयापत्त्वात् सत्त्वमिनवस्मोध
 जगती, (३, १०) द्वितीयापत्त्वात् योद्युष्मा कोनविद्यात् गिरुप, (७) सत्त्वद्या
 अनुपु, (१८) अप्रदद्याध शृणु उद्दीपि ॥

०२ २८ इमम् पु वो अनिथिमुखुवृद्धे विश्वासां त्रिशां पतिमृज्जसे गिरा ।
 वनीद्वियो जुनुपा कच्छिद्वा शुचिम्यांविचदत्ति गभीं यद्व्युतम् ॥१॥
 मित्रं न यं सुधिर्तुं भृगंवो दुधुवन्स्पतावीद्वर्मुर्धवृद्धिष्ठिष्म् ।
 म लं सुप्रीतो वीतहृद्ये अहृत् प्रश्नस्तिभिर्महयसे द्विवेदिवे ॥२॥
 स लं दक्षस्यावुको वृधो भूर्यर्थः परस्यान्तरस्य तरुपः ।
 रायः सूनो सहस्रो मल्येष्वा लुर्दिर्येच्छ वीतहृद्याय सुप्रथो भृद्वीजाय सुप्रथः ॥३॥

16.

Imám ū sbú vo átithim uśbarbúdham vísayásam viśam
 pátiṁ riñjase girá | vétid divó janúshā kác eid á śueir
 jyók eid atti garbho yád ácyutam || 1 || mitrám ná yám su-
 dhitam bhrígavo daśhúr vánaspátav ídyam ürlhváśoc-
 sham | sá tvám súprīto vitáhavye adbhuta práśastibhir ma-
 bayase divé-dive || 2 || sá tvám dákshasyávrikó vridhó bhūr
 aryáḥ párasyántarasya tárusháḥ | rāyáḥ sūno sahaso mür-
 tyeshv á chardr yacha vitáhavyāya saprátho bharadvájaya
 sapráthah || 3 ||

शुतानं वो अतिथिं स्वर्णरम्भग्नि होतारं मनुषः स्वच्छरम् ।
 वित्रं न शुक्लवचसं सुवृक्षिभिर्हृद्युवाहमरुतिं देवमृज्जसे ॥४॥
 पावुकया यथिनयन्त्या कृष्ण ज्ञामन्त्रुच उषसो न भानुना ।
 तूर्यन् यामुज्जेनशस्य नूरण् आ यो धृणे न तेतुषाणो अजरः ॥५॥

dyutánám vo átithir̄ svárṇaram agnīm bú-
 tāram móanusháḥ svadhvarám | vípraí ná dyukshávacasam
 suvṛktibhir havyaváham aratíṁ devám riñjase || 4 || pāva-
 káyā yáś cítayantyā kripá ksbañnan ruruca uśhaśo ná bhá-
 nūnā | túrvan ná yámann étasasya nū rána á yó ghrīṇé ná
 tatrishanó ajáraḥ || 5 || १७ ||

May you O devotees, propitiate by praises the Lord, who is dear as a guest and whose glory wakes at the early dawn. He is the cherisher of all people. On all occasions, He comes as if from heaven and rests as an embryo (in wood). He remains embodiment of purity from eternity and instantly accepts the offerings presented to Him with reverence. 1

Spiritually enlightened sages regard this upward-flaming, adorable-divine, deposited in wood, as a friend. May He be pleased with dedicated offerer of oblations, who glorifies Him with praises every day. 2

You are unresisted, and benefactor of him who is skilled in sacred rites, and defender against his near or distant enemies. O ever-renowned Lord, may you grant wealth and a dwelling to selfless dedicated offerer of oblations, a bearer of spiritual enlightenment. 3

Propitiate with pious praises the radiant adorable fire-divine, who is your dear guest, the guide to heaven, and the invoker of Nature's bounties for the welfare of humanity. He, the divine, is the cherisher of noble deeds, the speaker of brilliant words like a learned sage, and the bearer of oblations. 4

Propitiate Him, the adorable Lord, who shines upon the earth with purifying and enlightening lustre, as the dawns shine with light; He is like a warrior, who, discomfiting His foes, quickly blazes forth in defence of virtuous instincts. He is satiated with food, and exempt from decay. 5

अमितीति वः सुमिधा दुवस्यत प्रियंत्रियं वो अतिथि गृणीषणि ।
 उपे वो गीर्भिरमृतै विवासत देवो देवेषु वन्नते हि वार्ये देवो देवेषु वन्नते हि नो दुक्ः ॥६॥
 समिक्षमृतिं भुमिधा गिरा शृणे शुचिं पात्रकं पुरो औधरे ध्रुवम् ।
 चिप्रं होतारं पुस्तारमद्दहृ कुवि सुमीरीमहे जातवेदसम् ॥७॥
 त्वा दुनमप्ति अमृतं युगेषुगे हव्यवाहै दधिरे पूयुमीद्यम् ।
 देवासेषु मत्तोसेषु जागृति विभुं विश्वति नमस्ता नि वेदिरे ॥८॥

agnim-agnim vah samidhā duvasyata priyam-priyam vo
 átithim grīñishápi | ipa vo girbhír amritam vivasata devó
 devéshu vánate hi várýam devó devéshu vánate hi no dú-
 valu ॥ 6 ॥ sámiddham agním saunidhā girā grīñe śúcim pā-
 vakám puró adlivaré dhruváni | vispram hotáram puruvá-
 ram adrúlam kavím snmuasr imahé játávedasam ॥ 7 ॥ tvám
 dñitámi agne amritam yugé-yuge havyaváham dadhire pā-
 yum idyam | devásas ca mártásas ca jágtrivim vibhúm vi-
 spátiṁ námasā ní shedire ॥ 8 ॥

विभूषजम उभयाँ अनु ब्रता दुतो देवानां रजसी समीयसे ।
 यत्ते धीति सुभूतिमावृणीमहेऽधे स्ता नखिवर्ण्यः त्रिवो भव ॥९॥
 तं सुप्रतीकं सुद्धां स्वस्त्रविद्वांसो विद्वृष्टं सपेम ।
 स यश्चिद्विद्वा वृषुनानि विद्वान्प्र हृव्यमुमिरमृतैषु वोचत् ॥१०॥

vibhūshann agna ubháyāḥ
 āni vratā dñitó devánam rájaśi sáni iyase | yát te dhítim
 sumatim ávirinnumahé 'dha smā uas trivirūthah śivó bhava
 ॥ 9 ॥ tám suprátkam sudṛśam sváncam ávidvānso vidú-
 shṭaram sapema | sá yakshad vísvā vayúnāni vidván prá
 havyam agnír amriteshu vocat ॥ 10 ॥ १० ॥

May you worship repeatedly the adorable Lord with dedication. He is ever your dear friend, and dear as guest. May you glorify with hymns the immortal Lord, for He is most divine among divine, and accepts our homage with love. 6

We glorify with praise the effulgent, adorable Lord, who is pure, purifying, and immortal. Let us celebrate with pleasant hymns the all-wise Lord, the invoker of Nature's bounties. He is revered by all. Verily, He is benevolent, omniscient and full of wisdom. 7

O adorable Lord, you have been in every age commanding the ways and works of the divine powers of both worlds as their envoy. You are immortal bearer of homage, beneficent, and worthy of praise. You are vigilant, pervading and the protector of mankind. Therefore all enshrine you in the chamber of their heart, as the fire is placed on a sacred altar. 8

O adorable Lord, envoy of Nature's bounties, you traverse both earth and heaven. When we lay claim to your regard, and gracious care, O guardian of the three regions, may you be auspicious to us. 9

We of little wisdom adore you, the most wise fire-divine, the well-formed, the well-looking, and the graceful-moving. May the Lord, who knows all things that are to be known, offer the cosmic sacrifice. May we announce the oblation to the immortals. 10

१११ तमसि पास्युत तं पिपर्षि यस्तु आनंदवर्ये शूर धीतिम् ।
 यज्ञस्य वा निश्चितिं वोदितिं वा तमित्यृणस्ति शर्वस्रोत रुया ॥११॥
 तमसि बनुप्यतो नि पौहि त्वम् नः सहस्रवस्त्रवृच्यात् ।
 सं त्वा धस्मन्वदुभ्येतु पाथुः सं रुयिः स्पृहुयार्यः सहस्री ॥१२॥
 अुमिहोता गृहपर्णिः स राजा विश्वा वेदु जनिमा ज्ञातवैदाः ।
 देवानामुत यो मत्यीनां वजिषुः स प्र यजतामृतावा ॥१३॥

tum agne pāsy utā tām piparshī yās ta ānāt kavāye
 śūra dhitim | yajñasya vā nisitim vōditim vā tām it pṛinā-
 ksbi śivatosā rāyā || 11 || tvām agne vanushyatō nī pāhi
 tvām u naḥ sahasrāvān avadyāt | sāṇi tvā dhvashmanvād
 abhy etu pāthah sām rayi sprihayāyyah sahasrī || 12 ||
 agnīr hotā grībhāpatih sā rājā visvā veda jānumā jatāve-
 dah | devānām utā yō martyānām yájisbthah sā prá yaja-
 tām ritārā || 13 ||

अमे यदुद्य विश्वो अध्वरस्य होतः पार्वकशोचे वेष्ट हि यज्ञा ।
 कृता यजासि महिना वि यन्मूर्द्धव्या वह यविषु या ते अ॒य ॥१४॥

agnē yād adyā visvō adhvaresya hotah pā-
 vakṣoce vēsh tvām hī yájvā | ṛitā yajāsi mahinā vī yād
 bhūr havyā vaha yavishṭha yā te adyā || 14 ||

You cherish and protect that man who offers worship to you, O radiant and farseeing Lord. You endow him with strength and riches, who initiates and accomplishes selfless noble works. 11

O mighty Lord, may you guard us from the malignant, and preserve us from the wicked. O victorious, may our offerings reach you free from dishonour and may desirable riches reach us by thousands. 12

Our adorable Lord is the invoker of Nature's bounties, protector of homes, and a sovereign ruler. He knows all that is; He knows all that exists. He is the most assiduous performer of benevolent acts amongst mortals and divines.

May He, who is truth-incarnate, constantly perform the divine cosmic sacrifice. 13

O adorable Lord, minister of the sacrifice, bright with purifying lustre, may you approve of that worship, which is being celebrated by the institutor of the holy ceremonies. Verily, you are the doer of cosmic sacrifice. Therefore, may you inspire divine powers; and since by your greatness you are all-pervading, O ever-young, accept the offerings presented to you today. 14

अमि प्रायसि मुर्धितानि हि स्वो नि त्वा दधीत् रोद्मी यज्ञे ।
अवा नो मधवुन्नाजंसानायम् विश्वानि दृश्विना तर्गम् ता नरेम् तवावेसा तर्गम् ॥१५॥

अम् विश्वेभिः स्वनीक देवेष्टणीवन्तं प्रधुमः सीदु योनिम् ।
कुलयिनै धूतवन्तं सवित्रे युज्ञं नेत्रं चजमानाय सुधु ॥१६॥
इमम् लम्यवृद्धिं मन्थन्त वेघमः । यमेष्टुपनुमानेष्टुमूर्द इष्टुव्याभ्यः ॥१७॥

abhi prāyānsi
sūdbitāni hi khyō ní tvā dadhita rōdasi yájadhyai | ávā
no maghavan vājasatav ágne viśvāni duritā tarema tá ta-
rema távávasā tarema || 15 || 19 ||

ágne viśvebbhiḥ svaṇika devaśr̄ gṛihāvantam̄ prathamāḥ
sida yónim | kulayinam̄ ghritāvantam̄ savitré yajñām̄ naya
yájamānāya sādhú || 16 || imám u tyám atharvavád agním
manthanti vedhásah | yám añkūyāntam̄ ānayann ámūram̄
ṣyāvyābhyaḥ || 17 ||

जनिष्वा देववीतये सर्वताता स्वस्तये ।
आ देवान्वेष्टुमूर्दत्तै क्रत्नाष्टधो युज्ञं देवेष्टु पिस्पृशः ॥१८॥
वृयम् त्वा गृहपते जनानुमग्ने अकर्म सुमिधो बृहन्नन्द् ।
अस्युरि नो गाहैपत्यानि सन्तु तिग्मेन नुस्तेजंसा सं शिशाधि ॥१९॥

jánishvā devávītaye sarvátātā svastáye |
ā devān vakshy amṛitāḥ ritāvīdho yajñām̄ devéshu pisprī-
saḥ || 18 || vayám u tvā gṛihapate janānām ágne ákarma
samīdhā bṛihántam | asthūri no gārhapatyāni santu tigména
nas téjasā sám sisādhi || 19 || 20 ||

O bounteous Lord, may you inspect and bless the sacrificial viands duly deposited upon the altar of our noble deeds. Heaven and earth invoke you to perform cosmic sacrifice. O opulent Lord, protect us in struggles, whereby we may pass safe over all evils; and may we pass over those of a prior existence and trouble us. May we overcome them through your protection. 15

O adorable Lord, shining with your own splendour, may you enshrine the nest—like soft heart of man, bedewed with devotion, upon the altar lined with wool, a nest of perfumes and suffused with butter, and rightly convey to Nature's bounties the devotion of the institutor of the ceremony: —of the presenter of homage. 16

The holy devotees make efforts to re-establish firmly the glory of Lord and remove the glooms of ignorance. This faith is often shaken badly, but not lost altogether. 17

O adorable Lord, may your glorious faith be enshrined at our sacred works for the welfare of devotees. May you bring hither the immortal divine powers, the augmenters of the ceremonies. May the benefits of our fire ritual reach the environmental Nature's bounties. 18

O adorable Lord, the guardian of our family, we, amongst men, promote your glory with ever-increasing dedication. May our domestic fires be supplied with all that is essential, may you enliven us with brilliant radiance. 19

(१६) पोहां सूक्तम्

- (१-५c) अपृचत्याग्निश्चयन्पात्य सूक्तात्प वार्ष्ण्यन्तो मरद्वाप र्क्षणः । अग्निर्देवता । (१, ६) ग्रन्थापक्षोऽस्त्रोर्वर्धमाना,
(३-८, ७-२६, २८-४५) विसीयादिपत्तशाणं ग्रन्थादिविश्वोग्याविश्वायषुलग्नानां ग्रन्थमी.
- (२५, ४४-४८) सप्तविश्वाः सप्तवत्ताग्निश्वयष्टिवत्ताग्निश्वोभातुषुप् । (४६) वर्त्तता-
र्तिषाध विष्टु उप्सासि ॥

१२१ त्वमग्ने युज्ञानां होता विश्वेषां ह्रितः । देवोमुर्मातुषे जने ॥१॥
स नौ मन्द्राभिरञ्चे जिह्नाभिर्यजा मुहः । आ देवान्वक्षि यक्षिं च ॥२॥
वेत्था हि वेत्थो अथवनः पृथक्षे देवाङ्गेसा । अस्मै यज्ञोरु मुक्तनो ॥३॥
त्वामिल्लु अधि ह्रिता भरुतो वाजिभिः शुनम् । ईर्जे युज्ञोरु युज्ञियम् ॥४॥
त्वमिमा वार्यो पुरु दिवोदासाय सुन्वते । भरद्वाजाय द्रुक्षुषेऽपि ॥५॥

16.

Tvām agne yajñānām hōtā vīshveshām hitāḥ | devēbhīr
mānushe jáne || 1 || sā no mandrābhīr adhvare jihvābhīr
yajā mahāḥ | ā devān vakshi yákshi ca || 2 || vētthā hī ve-
dho ádhvanaḥ pathāḥ ca devāñjasā | ágne yajñéshu sukrato
|| 3 || tvām ille ádha dvitā bharatō vājibhiḥ śunām | ijé ya-
jñéshu yajniyam || 4 || tvām imā vāryā purū dīvodāsāya
sunvaté | bharádvājāya dāsūshe || 5 || २१ ||

१२२ त्वं दूतो अमर्त्ये आ वृहु देव्युं जनम् । शृष्टविश्वस्य सुषुतिम् ॥६॥
त्वामग्ने स्वाध्योरु मतीसो देवकीतये । यज्ञोरु देवर्मीळते ॥७॥
तवु प्र यक्षि सुद्दशमुत कर्तु सुदानवः । विश्वे जुषन्त क्रमिनः ॥८॥

tvām dūtō ámartya á vahā daśvyaṇi jánam | śriṇván
vīprasya sushūtuṣim || 6 || tvām agne svādhyo mártāso devā
vitaye | yajñéshu devām ilate || 7 || tāva prā yakshi samādri-
sam̄ utā krátum sudānavah | vīsve jushanta kāmīnah || 8 ||

O adorable Lord, the inspirer of benevolent deeds, the divine powers honour you as the benefactor of all. You are the inspirer of men and mankind. 1

So, may you illumine the great cosmic powers with your exhilarating glories, and may you bring hither the divine forces and help them in their assigned functions. 2

O adorable Lord, creator, doer of great deeds, and the performer of cosmic sacrifice, you know the paths and ways, and how to travel and function with speed. 3

The nourisher, the household head, has been joyfully praising you for your two-fold functions (creative and sustaining) and has been worshipping you, O adorable, with sacrifices. 4

As you confer many of such blessings upon the servants of people, whilst they present libations, so now may you grant them the same to the actual offerer, the sustainer of the family with food and wealth. 5

O immortal messenger, may you bring hither the enlightened people, on hearing the adoration of the wise. 6

O adorable Lord, whilst engaged in noble deeds, the mortals of pious thoughts invoke you for the satisfaction of the enlightened ones. 7

O Lord, those who are liberal givers, and well-wishers of all, enjoy your splendour and perform the selfless deeds. May you bless them. 8

तं होना मनुहिते वक्षिगमा वृद्धपुरः । अम् यक्षि द्रुयो विशः ॥५॥
अम् आ याहि युनये गृणनो हृव्यदानये । निहोनामतिसुर्हिति ॥१०॥

tvām hotā manurhito vahnir āśā vidushtarabḥ | agne yākshi
divo vīśabḥ ॥ 9 ॥ agna ā yāhi vītāye grīpānō havyādātāye |
nī hotā sati barhishi ॥ 10 ॥ 22 ॥

१२३० तं त्वा सुमिद्धिरद्वितो घृतेन वर्धयामसि । वृहच्छोचा यविष्ट्य ॥११॥
म नः पृथु श्रुताय्यमच्छा देव विवाससि । वृहद्भै सुवीर्यम् ॥१२॥
त्वामश्च पुष्करादध्यर्थर्वा निरमन्धन । मृद्ग्री विश्वस्य वृघतः ॥१३॥
तस्मु त्वा दृष्ट्यक्षिपः पुष्प दैध्ये अवर्णः । वृत्त्वर्णं पुरन्द्रम् ॥१४॥
तस्मु त्वा पात्र्यो वृषा सर्मीध दस्युहन्तमम् । घृनङ्गयं रणेणे ॥१५॥

tām tvā samīdbhir aṅgiro ghritēna vardhayāmasi | bri-
hāc chocā yavishṭhya ॥ 11 ॥ sā nah pṛithū ṣravāyyam āchā-
deva vivāsasi | brihād agne suvīryam ॥ 12 ॥ tvām agne pūsh-
karād ādhy ātharvā nir amantuata | mūrdhnō vīṣvasya
vāghatābḥ ॥ 13 ॥ tām u tvā dadhyāññ rīshibḥ putrā idhe
ātharvanānah | vītrahāṇam puramdarām ॥ 14 ॥ tām u tvā pā-
thyō rīshā sām idhe dasyuhāntamam | dhanamjyām rāṇe
-raṇe ॥ 15 ॥ 23 ॥

O adorable Lord, ever a help to people, the bearer of offerings to Nature's bounties, as if by your own mouth, the most wise and the liberal giver, may you cherish the godly people by your blessings. 9

Having been praised by us, come O adorable Lord, to bless the dedicated devotee with prosperity. May you be seated in our innermost heart, O liberal giver. 10

O vital Lord, we augment your glory with fuel of austerity and oil of love. May your glory blaze high, O ever-young Lord. 11

O adorable Lord, verily bestow upon us extensive, respectful and great heroic vigour. 12

O fire-divine, after deep meditation and attrition, the resolute seeker has discovered you out from the lotus-leaf-like interspace, which is the head and the support of universe. 13

The thoughtful seers, and the resolute discoverers kindle your glory, O fire-divine, the destroyer of the formidable evils. 14

The virtuous sage, the showerer, kindles you, the destroyer of evil forces on the occasion of each and every struggle to win prosperity. 15

१२५८ एषु पु वर्णिणि तेऽमां इत्येतरा गिरः । पुभिर्वीर्धास् प्रच्छुभिः ॥१६॥
यत्र के च ते मनो दक्षे दधस् उत्तरम् । तत्रा सर्वे छणवसे ॥१७॥
नहि ते पुर्तमस्त्रिप्रुवेभेमानां वसो । अथु द्वावो वनवसे ॥१८॥
आस्त्रिरगामि भारतो चतुर्हा युरुचेतनः । दिवोदासस्यु सत्पतिः ॥१९॥

éby ū shú brávāni té 'gna itthétarā gírah | ebhír var-
dhāsa śadnbhiḥ ॥ 16 ॥ yátra kva ca te máno dáksham̄ da-
dhasa úttaram | tátrā sídah kriṇavase ॥ 17 ॥ naliś te pūrtám
akshipád bhúvan nemánām vaso | áthā dúvo vanavase
॥ 18 ॥ ágnir agāmi bhárato výitrahā purucetapah | dívodā-
sasya sátpatiḥ ॥ 19 ॥

१२५९ स हि विश्वाति पाथिवा दुर्यिदाक्षान्महिल्युना । वृन्वन्नवातो अस्त्वतः ॥२०॥
स प्रलुब्जवीयुसामे शुभ्रेन संयतो । वृहत्ततन्य भानुना ॥२१॥
प्र वैः सखायो अुभये स्तोमे युज्ञ च धृष्णुया । अर्च गाये च द्वेष्वसे ॥२२॥
स हि यो मानुषा युगा सीदुक्षोत्ता कुविर्क्तुः । दृतश्च हन्त्युवाहनः ॥२३॥
ता राजाना शुचिवतादित्यान्मारुते गुणम् । वसो यक्षीह रोदसी ॥२४॥

sá hí visváti párvthivā rayim̄ dásan
malitvanā | vanvánn ávāto ástritah ॥ 20 ॥ 21 ॥

sá pratnaván náviyaságne dyumnéna samyátā | brihát
tattha bhānunā ॥ 21 ॥ prá vah sakħayō agnáye stómam
yajñám ca dhrishnuyá | árca gáya ca vedháse ॥ 22 ॥ sá hí
yó mánushā yugá sítad dhótā kavskratuh | dūtás ca hu-
vyaváhanah ॥ 23 ॥ tā rájānā súcivratādityán mārutam̄ ga-
nám | vásó yákshibá ródasī ॥ 24 ॥

O adorable Lord, may you be with us. We shall augment you with drops of divine love. 16

Where-so-ever and upon what-so-ever your kindness is directed, you make him eminent, and give uncommon vigour, and in his heart you make your own abode. 17

Let not the blaze of your full glory be distressing to the eye, O the giver of dwellings to your humble votaries; may you be pleased to accept our services. 18

Adorable Lord, the sustainer of all, the destroyer of the enemies of enlightened, the cognizant of all and the benign protector of people's servants, has been invoked hither by our praises. 19

Surpassing all earthly things, may He, unresisted and unassailed, destroy our enemies by His greatness, and bestow prosperity on us. 20

O adorable Lord, you have overspread this vast firmament with radiant concentrated lustre, always fresh and new. 21

May you sing praises, and offer worship, my friends, to the foe-discomfiting supreme adorable creator. 22

May the adorable Lord, the eternal invoker of Nature's bounties, the doer of wise deeds, the messenger of divine powers, and bearer of oblations, be with us as ever, whilst we perform selfless acts. 23

May you honour on this occasion the two regal divinities (the light and bliss or the sun and the ocean), the numerous suns, the company of vital winds, also heaven and earth. 24

वर्षी ने अमे संदेहिरिपयुते मत्यांय । उन्हों न पादमृतंस्त ॥२५॥
 १२३
कल्पा ना अस्तु श्रेष्ठोऽय त्वा वन्वन्सुरेकणाः । मते आनाशा सुवृक्षिम् ॥२६॥
 ते ते अमे त्वोतो दुपर्यन्ते विश्वमायुः ।
 तरन्तो अर्यों अरातीवैवन्तों अर्यों अरातीः ॥२७॥
 अभिस्तुम्मेन शोचिषु यासुहिंश्च न्युविणम् । अभिनौ वन्ते रुयिम् ॥२८॥
 सुवीरं रुयिमा भूरं जातवेदो विचषणे । जुहि रक्षांसि सुकृतो ॥२९॥
 त्वं नः पाशांहसो जातवेदो अघायुनः । रक्षा जो व्रहणस्त्वे ॥३०॥

vásvī te agne sáṃḍriṣṭhi
 ishayaté mártýāya | úrjo napād amṛítasya || 25 || 25 ||
 krátvā dā astu śréshtho 'dyá tvā vanván surékyāḥ |
 mārta ānāsa suvṛiktsū || 26 || té te agne tvótā ishayanto
 vísavam áyuh | táranto aryó árātīr vanvánto aryó árātīh
 || 27 || agnis tigmēna ṣocisbhā yásad vísavam ny átríṇam |
 agnír no vanate rayim || 28 || suvīram myim ā bhara játu-
 vedo vīcarshaṇe | jahí rākshānsi sukruṭo || 29 || tvám naḥ
 pāhy áñhaso játavedo agbāyatāḥ | rākshā ny brahmaṇas
 kave || 30 || 28 ||

१२४ यो नो अमे दुरेव आ मतीं वृथाय दाशति । तस्मान्नः पाशांहसः ॥३.१॥
 त्वं तं देव जिह्वाय परि वाधस्तु दुष्कृतम् । मतीं यो नो जिह्वासति ॥३.२॥
 मुरद्वाजाय सुप्रयुः शर्मे यच्छ सहन्त्य । अमे वरेष्य वसु ॥३.३॥

yó no agne duréva a mārto vadhbaya dásati | tisman
 naḥ pāhy áñhasaḥ || 31 || tvám tam deva jihvayā pāri bā-
 dhasva dushkṛitam | mārto yó no jighānsati || 32 || bharadvājāya
 spráthah śirma yacha sabantya | agne vātenyam
 vásu || 33 ||

O source of strength, The immortal adorable Lord, may your glorious radiance bestow food upon your mortal worshipper. 25

May the donor of the oblation, propitiating you by his acts today be exalted, and rendered very opulent, may such mortal be diligent in your praise. 26

O adorable Lord, may they who are protected by you, and who wish for themselves the whole term of life, fight down the malice of the foe and overcome the hostile assailants. 27

May the Lord, with His sharp flame, cast down each destructive devourer; may He grant us precious treasures. 28

O all-knowing, all-wise sage, bring us wealth with good posterity. O performer of benevolent deeds, destroy the demoniac forces. 29

Preserve us, O omniscient Lord, from sin; O poet of the divine verses, protect us from the malevolent. 30

O Lord, may you defend us from sin, and the malevolent mortal, who threatens us with murderous weapon. 31

O fire-divine, may you drive from us with your flame that evil doer, the mortal who seeks to kill us. 32

O subduer of adversaries, grant infinite happiness and most agreeable wealth to the person who uses his riches for the service of others. 33

अुमिर्वृत्राणि जह्ननद्विष्णुविपून्यया । समिदः शुक आहुतः ॥३४॥
गर्भे मातुः पितुपिता विदियुतानो अक्षरे । सीदचूतस्य थोनिमा ॥३५॥

३६॥ ग्रहे प्रजाघदा भर् जातवेदो विचर्षणे । अग्ने वद्विद्यहिवि ॥३६॥
उपं ला रप्ससंदशं प्रयेवन्तः सहस्रृत । अग्ने समूज्महे गिरः ॥३७॥
उपं च्छायामित्र घृणेगमन्त रर्म ते व्यम् । अग्ने हिरेप्ससंदशः ॥३८॥

agnir vritrāni juñghanad dravīnasyūr vipan-
yā | sāmīddhaḥ śukrā āhutaḥ || 34 || 'gurbhe matūḥ pi-
tūsh pitā vīdīyutānō alkshāre | sidānū ritisya yónimī a
|| 35 || 27 ||

bráhma prajávad u bhara jätavedo vīcarshunye | ágne
yád didáyat divi || 36 || úpa tvā ranvīsamadrisaia priyav-
vantah sabaskṛita | ágne susrījmaaho gṛuḥ || 37 || úpa chā-
yām iva ghṛiner áganma bārma te vayām | ágne híranya-
samdrisah || 38 ||

य उग्र ईव शर्वहा तिमश्टुङ्गे न वंसगः । अग्ने पुरो स्त्रोजिंथ ॥३९॥
आ यंहस्तेन स्त्रादिनू शिश्नु ज्ञातं न विश्रति । विशामुमि स्यच्चर ॥४०॥
४०॥ ग्र द्वे व देववीतेषु भरता वसुवित्तमम् । आ स्ये योनौ नि धीवतु ॥४१॥
आ ज्ञातं ज्ञातवेदसि क्षियं शिक्षीतातिधिष्ठ । स्योन आ गृहपतिम् ॥४२॥

yá ugrā iva baryahā tigmāśringo ná vā-
sagah | ágne pūro rurujitha || 39 || a yám hāste ná kħādī-
nam sīsum jätām ná bībhṛati | viśān agnīm svadhyuram
|| 40 || 28 ||

prá devām devávitaye bhāratā vāsuvittamam | á své yó-
nau ní sbidatu || 41 || a jätām jätivedasi priyām sīṣitāti-
thim | syonā á 'grībāpatim || 42 ||

May radiant, adorable Lord, glorified by virtuous actions of devotees, propitiated by praise, and served with dedication, destroy all adversaries. 34

He is radiant in the embryo of maternal (earth), also on the imperishable altar, and is the cherisher of the paternal heaven. He is always present with us in an inner conscience, the seat of holy law. 35

O omniscient Lord, all-beholder, bring to us food and progeny, such nourishing elements, as may shine to heaven. 36

O resplendent fire-divine, offering readily inflammable, food. We enkindle you from time to time by our prayers. 37

O resplendent Lord, glittering like gold, we come to you for shelter, as men seek shade, to avoid scorching heat. 38

O adorable Lord, you are like a fierce archer, or like a sharp-horned bull, capable of breaking the forts of evils. 39

May we worship adorable Lord, whom priests bear in their arms like an infant, newly-born babe; He is the consumer of holy offerings of men. 40

May you enshrine the divine Lord, the bestower of infinite wealth, to receive the favour of Nature's bounties. Let Him be seated in the chamber of your heart, His appropriate seat. 41

May you welcome Him like a beloved guest as soon as He is revealed and enshrine the Lord, the head of the family as if, in the soft corner of your heart. 42

अस्मै युक्षा हि थे नवाश्वासो देव सुधर्वः । अरुं वर्हन्ति मून्यदेव ॥४३॥
अच्छा नो यासा वहुभि प्रयोसि वीतये । आ देवान्त्सोमपीतये ॥४४॥
उद्भे भारत शुभदज्ज्वेण दविद्युतत् । शोन्मा यि भास्मजर ॥४५॥

agnē yūkshivā hī yē tāvā-
śvāso deva sādhlāvah | áraṇi vīhantī manyāvē || 43 || ácha
no yāly á vahābhī prīyānsi vīlāye | á devānī sōmapitaye
|| 44 || ád agne bhārata dyumād ájastrēna dāvidyutat | sōcā
vī bhābhy ajara || 45 || २० ||

४५ १०८ वीती यो देवं भतीं दुव्यसेद्गिरीक्षीताच्चरे दुविष्मान् ।
होतरं सत्युक्तं रोदस्योरुत्तानहस्तो नमुसा विवासेत ॥४६॥
आ ते अम ऋचा द्विद्वंदा तुष्टं भरामसि ।
ते ते भवन्तुक्तण ऋषभासो वृशा तुत ॥४७॥
अग्निं देवासो अग्नियमिन्धते द्विवहन्तमम् ।
येना वसुन्यास्ता तृच्छा रक्षासि वाजिना ॥४८॥

vītī yō devāmī mārto duvasyēl agnūmī ḥītādhvarē havī-
shmān | hōtārām satyayājām rōdasyor uttānahasto nāwasā
vivīset || 46 || ए ते agna rīcī havīr bṛidā tashṭām bhārā-
masi | té te bhāvantūkshāṇa rīshabhlāso vasā utā || 47 ||.
agnūmī devāsō agriyām indhāte vṛitrahāntamam | yēnā vā-
sūny abhṛitā trīlliā rākshānsi vājīnā || 48 || २० ||

Harness, O divine Lord, your well-trained vital forces, who bear you quickly to our benevolent desired ends. 43

Come, O Lord, towards us and bring along with you the divine powers, for participation and enjoyment. 44

Blaze up, O Lord, bearer of homage. May you shine undecaying, O radiant Lord; shine with undecaying lustre. 45

Who-so-ever offers homage to any of the powers, let him at his ceremony worship with uplifted hands the adorable Lord, the invoker of heaven and earth, the performer of the sacrifice with the oblations of truth. 46

We offer to you, O Lord, the homage issuing forth from our hearts, and transmitted in the words of the Vedic verses. May the virile bulls, bullocks and cows be dear to you as your own. 47

The enlightened devotees kindle fire-divine, the prime inspirer, the one who dispels the clouds of ignorance, reprocures for us the lost wisdom and destroys evil tendencies. 48

(१३) सत्तरां तृष्ण

(१-१३) पद्मसर्वलक्षणम् द्वृक्षत्वं काहिसन्यो भवद्याय दक्षिण । इन्द्रो देवता । (१-१४) प्रभारिषुर्दर्शनम्
प्रियूष्, (१५) पद्मसर्वम् प्रिया प्रियूष् जन्मती ॥

॥ हरिःऽउ॒ ॥

०० पितॄं सोमसुभि यमुग्म तर्दे ज्ञायं गवयुं महि गृणान् ईन्द्र ।
वि यो धृष्टिं वधिषो वच्छहस्तं विश्वो वृद्धमेभित्रिया शबोभिः ॥१॥
स हैं पाहि य क्रन्तीयो तर्लवो चः शिवेवान्वृप्तमो यो मन्त्रीनाम् ।
यो गोत्रभिद्वृश्मृष्टयो हरिष्ठाः स इन्द्रं प्रियां अनि तृन्धि वाजाय ॥२॥
एवा पाहि प्रलिथा मन्दन्तु त्वा श्रुधि द्वृष्टं वावृथस्येत गृभिः ।
ज्ञाविः सूर्यं छृष्टुहि पीपिहीर्षो ज्ञाहि शर्वैरसि गा ईन्द्र तृन्धि ॥३॥

17.

Pibā sōmam abhi yām ugra tūrda ūrvām gavyam mābi
cūpīnāmā īndra | vi yō dhrishño vādhiśho vajrahasta vīśvā
vītrām amitriyā sāvobhiḥ ॥ १ ॥ sā īm pābi yā rījishí tāra-
tro yāh śipravān vṛishabhī yō matīnām | yō gotrabhbīd va-
jrabhbīd yō harishbhāh sā īndra citrām abhi trīndhi vājēn
॥ २ ॥ evā pābi pratnāthā māndatū tvā ūrndhī brāhma vāvṛi-
dhāsvotā gīrbhbī | ārīh sūryam kṛīnūhī pīpīlīsho jābi sā-
trūnīr abhi gā īndra trīndhi ॥ ३ ॥

ते त्वा मदो वृहदिन्द्र स्वधाव इमे पीता उक्षयन्त शुमन्त्य ।
मुहामनूनं तुवसं विसृति मल्तुरासो जर्द्धफन्त प्रसाहम् ॥४॥
थेनिः सूर्यमुष्टौ मन्दसुनोऽवासुयोऽपे इक्कहानि दर्वत ।
मुहामद्वि परि गा ईन्द्र सन्तै त्रुत्या अन्युते सदसुत्परि स्वात् ॥५॥

té tvā mādā bṛihād īndra
svadhbāva imē pītā ukshayanta dyumāntam | mahām ānū-
nam tāvāsam vibhūtīm mataśāso jarliśhanta prasāham
॥ ४ ॥ yēbhīh sūryam ushāsam mandasānō 'vāsayō 'pa dṛi-
bhānū dārdhrat | mahām ādcīm pari gū īndra sāntam nutthā
āeyntam sādasas pāri svāt ॥ ५ ॥ ॥

O powerful resplendent self, be delighted by the draught of spiritual joy, inspired by which, you restore the lost treasure of knowledge, and subdue evil tendencies. O possessor of adamantine will power, you overcome the devil of ignorance and all obstructive forces. 1

Cherish, O innerself, the preserver, the possessor of beautiful form, the showerer of blessings on those who praise you, the breaker of formidable obstructions, the user of adamantine will power and the controller of sense organs. May you relish our spiritual joy and bestow upon us all sorts of nourishment. 2

Drink it as of old, and may it exhilarate you. Hear our prayer, and be exalted by our praises; make the sun of spiritual radiance visible; provide us nourishment, and destroy our enemies, and restore the subdued wisdom. 3

Abounding in knowledge, O resplendent soul, let these exhilarating experiences inspire you exceedingly. O mighty one, let the inebriating joy delight you, who are deficient in no way and are powerful, manifold, and the overcomer of evil forces. 4

O innerself, through the exhilaration of this spiritual joy, you have given splendour to the sun and the dawn, in order to drive away the gloom of ignorance. Your light penetrates the rocks of formidable obstructions, which have concealed the true knowledge. 5

५२८

तव फला तव नहंसनाभिरामासु पुकं शत्या नि दीधः ।
ओणोद्वरं उत्तियोम्बो वि द्वच्छोद्वर्चोद्वा असूजो अद्विरस्वान् ॥६॥

प्रश्नाथ क्षां महि दंसो व्युर्वीर्मुप चामृष्वो वृहदिन्द्र स्तमयः ।
अधीरयो रोदेसी देवपुत्रे प्रले नातरा यद्वी कुतस्य ॥७॥
अथं त्वा विश्वे पुर इन्द्र देवा एकं त्रिसं दधिरे मराय ।
अदेवो यद्वभ्योहिष्ट देवान्तस्वर्पता वृणत् इन्द्रमत्र ॥८॥

tīva krātvā tāva tād dañśānābhīr āmāsu pakvāṇī sācyā
ni dīdhah । aūrnor dūra nrīyābhyo vī dīlīhōd ūrvād gā
asrījo ángiravān ॥ 6 ॥ paprātha kshām māhi dānso vy
ūrvim úpa dyām rishvō bṛibād indra stabbāyah । udhārayo
rūdasī devāputre pratinē mātīrā yahvī ritasya ॥ 7 ॥ ádha
tvā vīṣve purā indra devā ékam tāvāsaṇ dadhire bhā-
rāya । ádevo yád abhy aúhishṭa devān svārshātā vriṇata
indram átra ॥ 8 ॥

अतु घोर्मित्ते अप सा नु वज्ञाहितानंमद्वियस्त् स्वस्य मून्योः ।
अहिं यदिन्द्रो अम्बोहसान् नि विहित्यायुः शुश्रे जृधाने ॥९॥
अषु लष्टो ते मुह उग्र वर्ज सुहस्तेष्टि ववृतच्छुताश्रिम् ।
निकाममुरमणसु येन नवन्त्महिं सं पिणगृजीषिन ॥१०॥

ádha dyaus cit te aśa sā nū vajrād dvī-
tānamad bhiyásā svāsyā manyoh । álim yád índro abhy
óhasānam ní cid visvāyuh sayúthe jagbhāna ॥ 9 ॥ ádha tvā-
shtā te mahā ugra vajram sahásrabhrishtim vavritac cha-
tāśrim । níkāmam arāmaṇasam yéna návantam áhini sámi
piṇag ríjishin ॥ 10 ॥ २ ॥

By your wisdom, by your deeds, through your power, you develop the mature wisdom in the immature mind, you open the strong doors for fresh thinking. Associated with vital energies of body, you liberate thoughts from their bondage. 6

O soul, you have filled the whole body with your functions. You the Superior, has given support to the activity of mind. You sustain the body and mind both, whose children are the sense organs and who are the old and mighty parents of sacrifice of our physical existence. 7

All the senses except you, O inner-self, as their mighty chief for fighting life's battle in front. When impious vices assail the senses, the vital complex of body gives support to the inner-self in the conflict of life. 8

When the inner-self the giver of strength, strikes the assailing dragon of vices, the mind bows down in the two-fold dread of your resolute will power, and your personal wrath. 9

Mighty inner-self, the architect of universe, constructs for you the spiritual weapon, which is like a thousand edged, the hundred-angled thunderbolt, wherewith you crush the ambitious, audacious, loud-shouting dragon of ignorance. 10

- ३१ वर्णनं विशेषं मुक्तः सुजोपाः परच्छुतं भृतिपौ इन्दु तुभ्यम् ।
 पूषा विष्णुलीणि सर्वसि धावन्वृत्तहर्षे मदिरमुग्रमसे ॥११॥
 जा खोदो महि वृत्तं नदीनां परिषित्मस्तज ऊर्मिसुपास् ।
 तासामनु प्रवते इन्दु पन्थां प्रादेयो नीर्चारुपसः समुद्रम् ॥१२॥
 पुषा ता विश्वा चक्रवांसुभिन्नै मुहामुग्रमजुर्यं सहोदाम् ।
 सुचीरै त्वा स्वायुधं सुवज्रमा ब्रह्म नव्युमर्वसे वृत्त्यात् ॥१३॥

várdhān yám viśve marútah sajóshāḥ pácaḥ chatám
 mahisháḥśū indra tūbhyaṁ | pīṭha iśhnus tríni sárañsi dhā-
 van vṛitrahánam madirám añsam asmai || 11 || ā kshódo
 máhi vritám nadinám páriṣhthitam asrīja ūrmím apám |
 tásam ánu praváta indra pánthām prárdayo nícīr apásah
 samudrám || 12 || evā tā viśvā cakriváñsam indram mahám
 ugrám ajuryám salodám | suvíram tvā svāyudhám suváj-
 ram ā bráhma návyam ávase vavṛityāt || 13 ||

स तो वाजाय श्रवस इये च राये धेहि चूमते इन्दु विप्रान् ।
 भुर्द्धजे नृवते इन्द्र सुरीन्द्रिवि च सौधि पार्ये न इन्द्र ॥१४॥
 अया वाजे देवाहितं सनेम मदेम शृतहिमाः सुचीगः ॥१५॥

sá no vājāya
 srávasa ishé ca rāyé dhehi dyumáta indra víprān | bhařád-
 vāje nriváta indra sūrín diví ca smaidhi párye na indra
 || 14 || aya vajam deváhitam sauema mādema ṣatáhimāh su-
 vīrāh || 15 || ३ ||

O inner-self, all the vital faculties of human body, with one accord, exalt you. Hundreds of great gifts are provided to you by the all pervading and all sustaining vital breaths. May the three joy-giving streams of nectar flow to him for exhilaration and cure. 11

You set free the rushing channels of thoughts, the arrested and flooded ones. You direct them to their downward paths; you send them rapidly down to the ocean. 12

O inner-self, you are the source of all these faculties, you are mighty, formidable, undecaying, and the giver of strength; you are brave and well-armed, the bearer of resolute will-power; may our new prayer bring you to our protection. 13

May you, O resplendent Lord, uphold us, the devout, for the sake of food, for sustenance, for nourishment, for wealth; bestow upon the wise devotees pious posterity, with numerous attendants; be with us, O inner-self, on the day of trial. 14

May we, by this prayer, obtain food by your grace: may we, blessed with excellent progeny, be happy for a hundred winters. 15

(१८) नवादर्शं कृतम्

(१८-१) पञ्चदशपंचमात्मा नूसन्त्य बाहेन्नयो भग्नात्र ज्ञातः । इन्द्रो देषता । गिरुष् इन्द्रः ॥

१८ नमु एहि यो अभिसूलोजा वृन्वन्वातः पुरुहून इन्द्रः ।
 अपोक्षहमुयं सहमानमाभिर्णीभिर्वर्धं वृषभं चर्वणीनाम् ॥१॥
 स युधः सत्वा व्यज्ञहृतमद्वा नुविश्रुशो नदनुमाँ कंजीपी ।
 वृहद्वेणुश्वरनो मानुषीणामेकः लृष्टीनामेवत्सहावा ॥२॥
 त्वं ह तु लद्ददमायो दस्यूरेकः कृष्टीरवनोरार्थीय ।
 अस्ति स्त्रिलु वीर्यं तत्ते हन्ते न स्विदास्ति नदनुया वि वीचः ॥३॥

१८.

Tám u shūhi yó abhibhbūtyojā vanváum ávātaḥ puruhütá īndrah | īshālham ugrām sahamānam ābhīr gīrbhīr
 vardha vrisbabhbám carshānūnām || 1 || sá yudhmáḥ sátvā
 khajakrit̄ samādvū turimrakshó nadanumān̄ rījishí | bṛihád-
 repuṣ̄ eyávano mānuśhīnān̄ ēkah̄ kriśhīnām abhavat sa-
 hāvā || 2 || tvām̄ ha nū tyād adamāyo dásyūn̄ ēkah̄ kri-
 shīt̄ avanor āryāya | ásti svīn nū viryām̄ tāt ta īndra nā-
 svīl asti tād rītithā vī vocah̄ || 3 ||

मदिद्दि ते नुविज्ञानस्य मन्ये भहः सहिष्ठ नुरनस्तुरस्य ।
 उग्रमुग्रस्य तवस्त्वयीयोऽरेघस्य रघुनुरो वमूव ॥४॥
 नन्नः प्रने मुख्यमस्तु युम्भे द्रुथा वद्दिद्वृलमङ्गिरोभिः ।
 हन्तेच्युतन्युहस्तेपर्यन्नमृणाः पुरो वि दुरो अस्य विश्वाः ॥५॥

sād id dhī te tuvijātā-
 sya manye sahah̄ sahishītha turatis turasya | ugrām ugrā-
 sya tavásas tāvīyō 'radhrasya radhratūro bahhūva || 4 || tān-
 nah̄ pratnām̄ sakhyām̄ astu yushmē itthā vādadbhīr valām̄
 āngirobhīh̄ | hānn̄ acyutacyud dasmeshāyantam̄ rīṇoh̄ puro
 vī dūro asya vīsvāh̄ || 5 || ४ ||

May you adore the resplendent Lord, who is invoked by many, is formidable in vigour, the destroyer of enemies and unharmed by foes and magnify His glory through these hymns. He is the one, whose laws cannot be transcended and who is strong, victorious and showerer of benefits on mankind. 1

He is ever the combatant, heroic, impartial, sympathetic, loud-voiced, benefactor of everyone, straight forward, The one who whirls up the dust high, sympathiser and the sole protector of human race. 2

O Lord, you are the one who alone dominates over the evil, subdues the vicious forces and rescues virtuous men. Is this or is it not your accomplishments O Lord? If it be not, then declare it now, without reservation. 3

O powerful, resplendent Lord, I believe that this power is always within you, which is manifest in your benevolent deeds. You are the enemy of the animosity; you are strong of the strong, most mighty of the mighty and conqueror of the apparently unassailable evil. 4

May our eternal bond of friendship with you and vital forces endowed with strength be determined. O wondrous, the caster down of firm rocks of darkness, may you destroy the fresh strongholds of evils and force open the cities and all the gates. 5

म हि धीर्भर्हच्यो अस्त्युग्रं हैशानकृम्पहनि वृत्तन्यै ।
 स लोकसोत्ता तनये स वृत्ती वित्तम्प्रसार्यो अभवत्सुमत्तु ॥६॥
 स मूर्मना जनिम् मानुषणाममत्येन नाशानि प्र संसै ।
 म चुम्नेन स गवसोन गृथा स वीर्येण नृतम्: समोकाः ॥७॥

sá hí dbibhír hávyo ásti ugrá íśānakṛin mahati vṛitra-túrye | sá tokásatā tñaye sá vajrī vitantasáyyo abhavat samátsu || 6 || sá majmánā jánima mānushāñām ámartyena námnnáti prá sarsrc | sá dyumnéna sá śávasotá rāyá sá vīryéna nrítamah bámokāḥ || 7 ||

स यो न मुहे न मिथू जनो भूत्युमन्तुनामा चुम्निं धुनि च ।
 वृणक्षिप्तुं शान्दरं शुप्त्युमिन्दः पुरां च्युत्याय शुयथायु न चित् ॥८॥
 उदावता त्वक्षसा पन्यसा च वृत्तहत्याय रथमिन्द निष्ठ ।
 शिष्य वज्रं हस्त आ दक्षिणत्रामि प्र मन्द पुस्त्र मायाः ॥९॥
 ऊप्तिर्ने शुष्के वनमिन्द हेती रक्षो नि धक्षयशनिर्न भीमा ।
 गृम्भीर्यु कृप्यया यो स्त्रोजाच्छानयुहुरिता दुम्यत्व ॥१०॥

sá yó ná muhē ná mithū jáno
 bhút surnántuñāmā cūmuriñ dhúnin ca | vṛiṇák píprum
 śámbaram śúshlñam índraḥ purám eyautnáya sayáthāya nū
 cit ॥ 8 ॥ udávatā tvákshasā pányasā ca vṛitrahátyāya rá-
 tham indra tishtha | dhishvá vájrap básta ā dakshinatrá-
 bhí prá manda purudatra māyāḥ ॥ 9 ॥ agnír ná śúshkam
 vánam indra heti ráksbo ní dhakshy asáunir ná bhīmá |
 gambhíráya rishváyā yó rurójádlhvánayad duritá dambhá-
 yac ca ॥ 10 ॥ ८ ॥

He the supreme Lord is to be invoked through these sacred hymns, while He shows His strength in conquering evil forces. He has adamantine will power to wield, and is the one who is to be glorified in conflicts for the sake of sons and grandsons. 6.

He with His immortal, foe-humiliating might promote the capacity of all human generations to multiply. He, the chief-leader, dwells in the universe with splendour, with glory, valour and riches. 7

The supreme Lord destroys those who are greedy, proud, selfish, cruel, violent and suckers. He is strong enough to crush the guile; he never goes astray, and is never false. He promptly exerts to over-throw the castles of evils. 8

O resplendent Lord, may you with your praiseworthy and laudable might, ascend your chariot to destroy the devil of ignorance. In your right hand, you hold fast the formidable punitive justice and shatter delusions around us. 9

O resplendent Lord, your fearful adamantine bolt of justice burns to ashes all ill-tendencies, in like manner as fire consumes dry trees. With your great, resistless and mighty power, you destroy all evil passions. 10

४३८ आ सहस्रे पुथिभिरिन्द्र गुया तुविद्युम्न तुविवाजेभिर्वर्वाक् ।
याहि सूनो सहस्रे यस्य नू चिददेव ईशो मुखूत योतोः ॥११॥
प्र तुविद्युम्नस्य स्वर्विरस्य घृष्णेऽर्द्धो ररप्तो महिमा पूर्थिव्याः ।
नास्य शत्रूनं प्रतिमानमस्ति न प्रतिस्थिः पुरुमायस्य सह्योः ॥१२॥

ā sahásram pathisbhir indra rāyā túvidyumna tuviváje-
bhir arvák | yāhi sūno sahasro yásya nū cid ádeva íše pu-
ruhūta yótoḥ || 11 || prá tuvividumnaśya sthávirasya gbrish-
ver divo rarapse mahimā pṛithivyāḥ | násya śatrur ná
pratimānam asti ná pratishthih purumāyásya sáhyoḥ || 12 ||

प्र तते भूदा करणे कृते भुक्तसं यदायुमतिथिममस्ये ।
पुरु सुहस्रा नि दीशा आभि क्षासुचूर्वयाणं धृष्टता निनेथ ॥१३॥
अनु स्वाहिष्ठे अधे देव देवा मदुन्निष्ठे कुवितमं कवीनाम् ।
कर्णे यत्र वस्तो वाधिताये दिवे जनय तुन्वे गृणानः ॥१४॥
अनु यावापृथिवी तत् ओजोऽपर्ला जिहत इन्द्र देवाः ।
कृप्ता कृलो अहूतं यत्ते अस्त्वुम्यं नर्वयो जनयस्व यह्योः ॥१५॥

pri tát te adyā karaṇam kṛitam bhūt kūtsam yád āyúm
atithigvám asmai | purū sahásra ní śīṣā abhi kshlám út
tūrvayāṇam dhrišhatá ninetha || 13 || ánu tvāhighue ádba
deva devá mādan víṣve kavítamam kavīnám | kíro yátra
várivo bādbitáya divé jánaya tanvē grīñānáḥ || 14 || ánu
dyāvāpṛithiví tát ta ójó 'martyā jihata indra devāḥ | kri-
shvā kṛitno ákṛitam yát te ásty ukthám návīyo jumayaśva
yajñānāḥ || 15 || ६ ||

O most opulent resplendent Lord, source of strength, invoked by all, may you come here by thousand paths, bestowing thousands of riches; no demoniac power is able to keep you at a distance. 11

The vastness of this opulent ancient, the demolisher, exceeds that of the heaven and earth. There is no opponent, no counterpart, no rival to Him, the victorious one, abounding in wisdom. 12

The blessings, you bring for the men of intuitive knowledge, men of perseverance and the renounced persons are being celebrated today and you have granted many thousands of gifts to them and you quickly elevate the most rapid and active devotee over the earth by your power. 13

O resplendent Lord, the wisest of the wise, all enlightened sages have glorified you since you destroy the devil of ignorance, deadly as serpent. When propitiated, you liberally give wealth to the distressed worshipper and happiness to his people. 14

O resplendent Lord, all immortal powers of the heaven and the earth acknowledge your might. O doer of many deeds, now may you accomplish that which is left undone so far. May you give us a new hymn to be sung at your worship. 15

(१८) गङ्गोनिमिं कुलम्

(२३) पर्यावरणमन्त्रम् शुभस्य शाहस्रत्यो भगवान्न इक्षुः । इत्यो उत्तमा । गङ्गा एवं ॥

मुहौं हन्त्रीं नुवदा चर्चणिप्रां उन हित्यहौं अमिनः सहेभिः ।
 असुद्रव्यम्बावृथे वीर्यावृत्तेः पृथुः सुकृतः कर्त्तुभिर्भूत् ॥१॥
 इन्द्रसुध खिपणो सातये धात्रहन्तमप्यमुजरं युवानम् ।
 अपाव्यहेन शवेसा शूरुवांसं सुव्याप्तियो वौवृधे असामि ॥२॥

10.

Mahān īdro nṛivād ā carshāṇiprā uta dvibārhā amī-
 vāḥ sāhobhīḥ | asmaddryāg vāvṛidhe viryayorūḥ prīthūḥ sū-
 kritaḥ kartrībhīr bhūt ॥ 1 ॥ īndram evā dhisbāñā sātiye
 dhād bṛihāntam riśitvām ajāram yuvānam | āshālhenā gā-
 vasā śūśuvāṁśam sadyāś cīd yō vāvṛidhe āśāmi ॥ 2 ॥

पृथुं करस्ता वहुला गमस्ती अस्मुद्गुव्यंक्षं मिमीहि श्रवीसि ।
 शूर्येवं पञ्चः पशुपा दमूना अस्ती इन्द्राभ्या वैवृत्स्याजी ॥३॥
 तं व इन्द्रं चुतिनेमस्य शाकैरिह नूनं वौजयन्तो हुवेम ।
 यथो चित्पूर्वे जरितार आसुरनेत्या अनवृद्या अरिष्टाः ॥४॥
 धूतवृतो धनुदाः सोमैष्वृद्धः स हि वामस्य वसुनः पुरुषः ।
 सं जग्मिरे पथ्याद् रायो अस्मिन्समुद्रे न सिंधवे यादमानाः ॥५॥

pri-
 thi karāsnā habulā gābhastī asmadryāk sām mīmīhi grā-
 vānsi | yūthēva paśvāḥ paśupā dāmūnā asmāi īdrābhy ā
 vāvṛitsvājaū ॥ 3 ॥ tām va īndram catñam asya śakair iha
 nūnām vājayānto huvema | yāthā cit pārve jaritāra āsūr
 ānedyā anavadyā arishtāḥ ॥ 4 ॥ dhrītāvratō dhanadāḥ sō-
 mavriddhāḥ sā hi vāmasya vāsuvāḥ purukshāḥ । sām ja-
 gmire pathyā rāyo asmin samudré nā sindhavo yādamā-
 nāḥ ॥ 5 ॥ ७ ॥

May the great resplendent Lord, who is divine as an emperor, come here; may He who is Lord of the two regions, uninjurable by efforts, increase for heroism in our presence. May He who is of great personality and eminent in quality be greeted by the performers of pious acts. 1

Our prayer inspires the resplendent Lord to shower on us ample gifts. Born with broad-mindedness, full of inspirations, ageless, undecaying and endowed with unsurpassable power, He reaches the apex of His glory within no time. 2

O resplendent, extend your great resolute and youthful philanthropic hands to provide us with glory and food, and guide us through the conflicts of life as a cowherd steers his cattle. 3

Now for the gain of strength, we invoke you, the renowned resplendent Lord, on this occasion, who, along with His allies, is the destroyer of enemies. May we, desirous of wealth and food, become free from all blames, irreproachable and uninjured, as those who have been singing of old His praises. 4

He is resolute in His duties, full of ecstasy and joy, giver of wealth and wisdom, possessor of boundless food to feed us. All paths, that lead to riches, unite in Him, like rivers flowing into the ocean. 5

६२८ शविष्टुं न आ भर शूर शबु ओरिजिमोजो अमिभूत त्रुग्रम् ।
विश्वा युजा वृष्ण्या मारुषणामुस्सन्वे दा हरियो मादुयच्चै ॥६॥
यस्ते मदः पृतनाषाक्मन्त्रु इन्द्र ते न आ भर शशुवांस्तम् ।
येन त्रोक्त्य तनयस्य सातो मैसीमहि जिगीवांसुस्त्वोताः ॥७॥
आ नौ भर वृष्ण्ये शुष्मिन्द्र घनसृतै शूशुवांसै सुदक्षम् ।
येन वंसाम् पृतनाम् शशुन्तव्योतिभिरुत जामीरजामीन् ॥८॥

sávishṭham u a á bhāra sūra sáva ójishṭham ójo abhi-
bhūta ugrám | visvā dyumna vṛishṇyū mānushāñām asimá-
bhyam dā harivo mādayádhyai || 6 || yás te mādah pṛitanā-
shāl ámrīdhra īndra tám na a bhāra sūśuvāñsam | yéna
tokāya tānayasya sātaú mañsimálī jīgiváñas tvótah || 7 ||
a no bhāra vrishanam sūsbmam īndra dhanasprīstam sūsu-
vāñsam sudáksham | yéna vāñsāma pṛitanāsu sátrān tāvo-
tibhir uti jāmñir ájāmīn || 8 ||

आ ते शुष्मो वृष्म पतु पश्चादोक्तरादधरादा पुरस्तात् ।
आ विश्वो अभि समेल्वर्विन्द्र वृुम्न स्ववदेहासे ॥९॥
नृक्ते इन्द्र नृतमभिरुती वैसीमहि वाम श्रोमतेभिः ।
इस्ते हि वस्ते उमयस्य राजन्धा रत्ने महि स्युरं बृहन्तम् ॥१०॥

a te sūshmo vṛishabhbha eta
paścad óttarād adbarād a purastāt | a visvāto abhi sām
etv arvām īndra dyumnaṁ svārvad dhēhy asmié || 9 || nṛivat
ta īndra nrīstavābhbir uti vāñsimáhi vāmam̄ ḡromatebhīḥ |
īkshe hi vāsya ubhāyasya rājan dhā ratnam̄ mahi sthāram
bṛihāntau || 10 ||

O brave one, Lord of vigour and strength, may you, enrich us with the mightiest might; bless us with the potent force, that would enable us to subdue sinful tendencies. Vouchsafe all splendid vigorous powers, befitting of men, to make us full of joy. 6

O resplendent, bless us with such beneficent and rapturous, indefeatable sense of joy as to enable us to conquer evils, and under your protection may we emerge triumphant. With gladdened hearts, we beg of you to endow us with children and grandchildren. 7

O resplendent, bestow on us the heroic vigour, skill and strength, that will enable us to obtain affluence, where-with, through your assistance, we may conquer such evil persons, kins or strangers, as obstruct our ways through conflicts. 8

O illustrious one, let invigorating strength, emerging out of you, come from behind or from front, from above or from below. From every side may it come. May you shower on us light and happiness. 9

O illustrious one, you are an emperor with supreme authority, and the Lord of material and divine worlds. You are the master of vast and boundless heavenly treasures. May we, with your heroic aid and protection win splendidous fame and prosperity. 10

मुख्यं तृप्तं वाच्यानसक्वारि दिव्यं शासमिन्द्रम् ।
 विश्वासाहमवसे नूतनायोग्रं संहोदामिह तं हुयैम ॥११॥
 जनै वज्रिन्महि त्रिमन्त्यमानमेष्यो तृष्णो रथया येष्यासि ।
 अधा हि त्वा पृथिव्यां शर्वसात्मो हवामहे तनयि गोप्युप्सु ॥१२॥
 वृथं ते एषिः पुरुहृत सुख्यैः शत्रोःशत्रोरुत्तर इत्योम ।
 मन्तो वृत्राप्युभयानि शर रुया मदेम बृहता त्वोतीः ॥१३॥

marutvántam vṛishabhlám — ॥ 11 ॥ jínam
 vajrīm mālī cīn mānyamāndam ebhyō nr̄sbhyo randhayā
 yéshv ásimi | ádhā hī tvā pŕithivyám śūrasātāu hávāmahe
 tñayē góshv apsú || 12 || vayám ta ebhīl purnhūta sa-
 klyash̄ sátroli-satrór úttara st syāma | ghnáuto vṛitrāny
 ubbáyāni śūra rāyā madema brihati tvótah || 13 || * ||

(३०) विंश शतम्

(१-१३) प्रोक्षणार्थस्यास्य कृतस्य वर्णस्ततो नयाय ऋकः । इन्हों देवता । (१-३, ८-१)
 वर्णविश्वासाहमनित्यदम्भ च चिह्न, (३) सनन्याम विगद उद्दसी ।

१० थीर्न य इन्द्रामि भूमार्यस्तुस्यो रुयिः शत्रसा पुत्तु जनान् ।
 तं नः सहस्रभरमुर्वरुसां दुचि सूनो सहसो वृत्रनुरम् ॥१॥
 दिवो न तुम्युमन्विन्द्र सुत्रासुर्ये देवेभिर्दर्शयि विश्वम् ।
 अहिं यदृष्टमपो वर्णिवांसं हन्तजीपिन्विष्णुना सन्चानः ॥२॥

20.

Dyaúr ná yá īndrābhí bhūmāryás tashthau rayih̄ sīvasāū
 pritsá jánān | tám uah̄ sahásrabharan̄ urvarāsām daddhī¹
 sūno sahaso vṛitratúram || 1 || divó ná tūbhyam ány indra
 satrásuryám devébhīr dhāyi vīgyam | áhiñ yád vṛitram
 apó vavrivíñsam luinn rījishin vīshṇunā sacānáh || 2 ||

Associated with vital principles, He is the showerer of benefits, is one with ever-increasing strength, unreviled of foes, the celestial ruler, mighty, victory-giver and all-conquering. Today, we invoke that resplendent one, with a view of seeking His protection. 11

O the wielder of adamantine justice, humble that man who regards himself as superior to others, living in our midst. We invoke you now on the earth, in the conflict of life, to seek wisdom, vigour and children. 12

Invoked by all as you are, O illustrious one, make us triumphant under your friendship by destroying both classes of enemies (the known ones and the strangers). May we be happy, helped by you, with abundant riches. 13

O powerful source of strength, may you give us a son that subdues enemies, become possessor of thousands of riches and owns cultivated lands and also give us the riches, to help us in vanquishing enemies just as the sun by his light overspreads the earth. 1

O earnest and glorious soul, with the blessings of pervading Lord, you become the seeker of truth. The divine powers have blessed you with ample strength as they give light to the sun. Endowed with boundless life-force, you are able to annihilate the evil that obstructs progress. 2

तूर्वस्त्रोजीयान्तवसूक्ष्मावीयान्कृतव्यक्षेन्द्रो वृद्धमहा: ।
 राजोभवुन्मधुनः सोम्यस्य विश्वासा यत्पुरां दृश्यमावत् ॥३॥
 शुतेरपदन्पृणये इन्द्राऽन् दशोणये कुवयेऽर्कसाती ।
 वृष्टेः शुष्णस्याशुष्णपैरस्य मायाः पित्वो नारिरेचीलिं चन प्र ॥४॥
 मुहो द्वृहो अपे विश्वार्यु धायि वज्रस्य यत्पत्तिं पादि शुष्णः ।
 उरु प सूर्यं सारथये कुरिन्दः कुत्सायु सूर्यस्य सातौ ॥५॥

tīr-

vānu ójīyūn tavásas tāvīyān kṛitáhraliméndro vṛiddhámā-
 lāh | rājābbavan mūdhuuah somyásya vīśvāsām yát purāṇ
 dārtuūn āvat ॥ 3 ॥ sataír apadran pañáya īindrātra dāso-
 naye kaváye 'rkásātau | vadhaśī śúshnasyāśūshasya māyāh
 pitvó nārīrecit kīm canú prá ॥ 4 ॥ mabó druhó ápa vīśvāyū
 dhāyi vājrasya yát pátane pádi śúshnāh | urú shá·sarátham
 sárathayे kar īndrah kútsāya sūryasya sātaú ॥ 5 ॥ ७ ॥

७१४ प क्षेनो न मदिस्मुक्षुमस्मै किरो द्रासस्य नमुचेर्मयुपन् ।
 प्रावृग्नमी साप्यं सुसन्ते पृणम्याया समिषा सं स्वस्ति ॥६॥
 वि पिश्चारहिमायस्य इळ्हा: मुरो वच्छिङ्गवसा न दर्दः ।
 सुदीप्तन्त्रेकणो अप्रमुष्यमूजिष्ठने द्रावं द्राश्चुर्पे दाः ॥७॥

prá syenó ná madirám aśuúm asinai síro dāsásya ná-
 mucer mathāyán | prāvan námim sāpyáṁ sasántam priṇág
 rāyā sám ishā sám svastí ॥ 6 ॥ ví pípror áhimāyasya dṛilhāḥ
 púro vajriñ chávasü ná dardah | súdāman tād rékno apra-
 mrishyám ríjishvane dātrám dāsúshc dāḥ ॥ 7 ॥

When the illustrious and glorious soul, mightier than the mighty, adored by prayers, perfect in his splendour, breaks with his resoluteness the strongholds of evils, he becomes the king of the nector of spiritual joy. 3

O glorious soul, the evil powers that are full of mischief run away in fear of hundred blows, when light of intelligence appears, for the benefit of widely learned persons. The greedy magical devices of powerful wicked are also subdued by the resoluteness of soul. Not only that, but it uproots them completely, and leaves no ground for their sustenance. 4

When the adamantine austerity has been practised to destroy the wickedness of sensuality and all life support to it withdrawn, the universal strength of that oppressor, the Nescience, gets annihilated. Thereafter, the resplendent soul, accompanying the charioteer, the mind in the common car of the body, proceeds to get blessings from Lord, the source of enlightenment. 5

The soul sips the elixir of spiritual joy given to him by God and severs the head of lust, as a hawk does to his victim, and gives protection to the humble, flickering, and erring mind, and he makes it worthy of achieving food, success and riches. 6

O glorious, equipped with resolute mind, you shatter the powerful centres of illusive and proud evil tendencies with dazzling light because you know the wiles of snakes,—the treacherous. You give affluence to the righteous and liberal persons to sacrifice their lives for the sake of good. 7

स वैतसुं दशमायुं दशोऽपि तृतीजिमिन्द्रः स्वनिष्ठिसुज्ञः ।
 'जा तु ग्रे शश्वदिर्भं घोतनाय मासुरं सीमुषे रुजा इयच्चै ॥८॥
 स इं सृष्टो वनते अप्रतीतो विस्तुद्वजे धूम्रहणं गमत्वो ।
 तिषुचरी अध्यतेऽ गते वचोयुजा वहत् इन्द्रमूष्म ॥९॥
 सुमेम् तेऽवसा नव्ये इन्द्र प्र पूरवः स्ववन्त एना युज्ञः ।
 सुस यत्पुरः शम् शारदीर्दर्चन्दासीः पुलुकुत्सायु शिक्षन् ॥१०॥

sá vetasúm
 dásamāyam dásönim títujim índraḥ svabhishṭisumunah | á
 túgram sásavad sbham dyótanāya mātūr ná sīm úpa srījā
 iyádhyai || 8 || sá īm sprídho vanate ápratito bsbhrad váj-
 ram vritraháṇam gábhastau | tishṭhad dhári ádhy ásteva
 gárte vacoyújā vahata índram rishvám || 9 || sanéma té 'vasā
 návyā indra prá pūráva stavanta enū yajñash | saptá yát
 púrah śáarma śáradír dhán dásih purukútsaya sīkshan
 || 10 ||

त्वं वृथ इन्द्र पूर्वो भूर्विवस्यवृशने कृव्याय ।
 पर्म नववास्त्वमनुदेवं मुहे पित्रे ददेष्व त्वं नपातम् ॥१॥
 त्वं धुनिरिन्द्र धुनिमतीक्ष्णोरुपः सीरा न सवन्तीः ।
 प्र यत्समुदमति शुर पर्षि पारथा तुर्वशं यद्वै स्वस्ति ॥२॥
 तवे हु त्वदिन्द्र विश्वमाजो सुस्तो धुनीहुसुरी या हु सिष्वै ।
 द्वीदयदित्तुम्यं सोमेभिः सुन्वन्दुमीतिरिष्वस्तिः पुक्ष्युक्तेः ॥३॥

tvám vridhá indra pūrvyó bhūr varivasyánn usáne
 kāvyáya | párā návavástvam anudéyam malé pitré dadátha
 evám uápātam || 11 || tvám dhúnir indra — || 12 || táva ha tyád
 indra visvam ájaú sastó dhúnicúmuri yá ha sisvap | didáyad
 st túbhyam sómebhiliḥ sunván dabhitir idhmábhritih pakthy
 àrkaśh | 13 || 10 ||

The resplendent self, the granter of felicity, encourages the widely-known propensities like popularity, steadfastness firm-mindedness, vigour, virility and fearlessness to come submissively to inner-conscience, as a son comes to his mother. 8

Bearing in his hand the foe-destroying weapon of adamantine will-power, the soul, unresisted demolishes evil tendencies. He mounts his chariot harnessed with two vital faculties, as a warrior ascends his chariot. At the signal of his words, the vital senses carry the mighty soul along his journey. 9

O glorious soul, by your blessed protection we gain your fresh favours. Your devotees glorify you at our sacred worship. With your bolt, you destroy the seven centres of impediments subduing evil desires. And thus you award men of immense wisdom. 10

Desirous of opulence, O soul, ever since you have been granting favours and strength to the enlightened mind the source of inspiration. May you hand over the destitute to proper guardians. 11

O resplendent soul, you make your opponents tremble and you direct the stream of thoughts obstructed by passions to flow like rushing waters. So having reached the other shore yourself, you help the well-intentioned and hard-working persons to cross the waters safely. 12

O resplendent soul, in the strife of life the greatness of your prowess is revealed. You put to sleep even the suppressed passions and allurements of the subconscious region. Your oppressed devotee offers devotional prayers to you, enkindles your glory with fuel, hymns, and fuel of austerity, libation of dedication, oblation of devotion and offerings of affection. 13

(२१) एकविंशति सूतम्

(१-१२) द्वारपार्श्वमाल्य लक्षण्य कार्यमन्त्रे भरहात् प्राप्तः । (१-५, १०, १२) मध्यमाणस्या
दशमीवादमन्त्रोष्ठेनः; (३, ११) नदम्येकादशमोष्ठ विष्णे देवा देवताः । मित्रुपूर्णः ॥

१११ द्वूमा उ त्वा पुरुषमस्य कुरुर्हृव्ये वीरु हृव्ये हृवन्ते ।
धियो रथेष्टामुजरे नर्वयो रुद्यविभूतिरीयते वच्चस्या ॥१॥
तस्मु स्तुषु हृन्दुं यो विद्वान्गो गिर्वीहसं गीर्भिर्युक्तवृद्धम् ।
यस्य दिवुमति मुक्ता पृथिव्याः पुरुषमायस्य रितिर्चे महित्वम् ॥२॥

21.

Imū u tvā purutumasya kārór hávyam vīra hávyū ha-
vante | dhīyo ratheshṭibām ajāram nāvīyo rayīr vībhūtir
lyate vacasyā ॥ १ ॥ tām u stusha īndram yō vīdāno gīrvā-
hasam girbhīr yajñāvṛiddham | yásya dīvam áti mahnā pri-
thivyāḥ purumāyásya rīricē mahitvám ॥ २ ॥

स इत्तमोऽवयुनं तत्त्वत्स्तर्येण व्युनवद्वक्तव् ।
कुदा ते मर्ती उमृतेस्य धारेयकल्पे न मिनन्ति स्वधावः ॥३॥
यस्ता चुक्तरु स कुरु स्त्रिकिञ्चन्द्रः कमा जनै चरति कासु त्रिष्ठु ।
कर्त्तै यशो मनसे शं वरायु को अर्क इन्द्र कल्पमः स होता ॥४॥
इदा हि ते वेविष्टः पुराजाः प्रभास जासुः पुरुकूलसखायाः ।
ये भैक्ष्यासां उत नूतनास उत्तावभस्य पुरुषूत वौषिः ॥५॥

sá st tāmo 'va-
yunám tatantvát sūryena vayúnavae cakāra | kadā te mārtā
amṛtasya dhāmeyakshanto nā minanti svadhāvah ॥ ३ ॥ yás
tā cakāra sá kúha svid īndrah kám á jánam carati kásu
vīkshu | kás te yajñó mánase sám várāya kó arkā īndra
katamah sá hótā ॥ ४ ॥ idā hí te vévishatah purājāh pra-
tnūsa ûsuh purukrit sákhayah | yé madhyamāsa utá nūta-
nāsa utāvamásya puruhūta bodhi ॥ ५ ॥ १ ॥

O heroic resplendent Lord, these earnest adorations of the much-aspiring worshipper glorify you. You are ageless and young. Your presence is everywhere felt as if you move on a speedy chariot. To Him alone, reach the eloquent prayers and rich oblations. 1

I glorify that resplendent Lord, propitiated by praises, who knows all things and is exalted whilst we perform sacred deeds. The greatness of this Lord, the possessor of ample wisdom, transcends the magnitude of heaven and earth. 2

He transforms the darkness of Nesciences into light with the rising of the sun. Whenever the enlightened mortals yearn to seek the abode of yours,—the immortal, they never violate your laws. 3

What is He, and who has performed these deeds? Amongst which group of persons does He move? To what people does He belong? O Lord, what sacred action does give satisfaction to your self and what sort of worship and which of the invokers you prefer? 4

O resplendent Lord, your friends, highly active and agile, revered and respected by all, born in former times, medieval and recent, and engaged in sacred acts, have been, as they are now, your devotee. May you please take notice of the tributes offered to you by your present devotee as well. 5

१५४ तं पञ्चन्तोऽवरासुः परीणि पशा तं इन्द्र श्रुत्यात् येतुः ।
अचीमसि वीर वक्षयाहो चांद्रे विश तात्त्वो मुहान्तम् ॥६॥
अभि त्वा पाजो रक्षसो वि तंस्यु महि ज्ञानमुभि तल्पु तिष्ठ ।
तव प्रलोन् युज्येन सर्व्या चर्जेण धृष्णो अपु ता तुदस्त ॥७॥

tum přichántó 'varāsaḥ párāṇí pratnā ta īdra śrūtyānu
yenuḥ | áreāmasi vīra brahmavāho yād evā vidmā tāt tvā
mabāntam | 6 || abhi tvā pājo rakshāso vī tasthe mābi ja-
jñānām abhi tāt sū tishtha | túva pratnēna yujyena sākhyā
vajreṇa dhriṣhṇo āpa tā nudasva | 7 ||

स तु श्रुयीन्द्र नूतनस्य बहूप्यतो वीर करुधायः ।
त्वं द्वारुपिः प्रदिविं पिनृणां शाश्वद्द्रूप्य सुख्य एष्टैः ॥८॥
श्रोतये वर्णं मित्रमिन्द्रं मुरुतः कृष्णवसे नो अथ ।
ग्र पूषणं विष्णुसुभिः पुरुन्धि सवितात्मोषधीः पवीताम् ॥९॥
इम उं त्वा पुरुद्वाक प्रयन्यो जरितारो अन्वर्चन्त्यकेः ।
श्रुयी हव्यमा हुवतो हुवानो न त्वावौ अन्यो असृत् त्वदस्ति ॥१०॥

sá tú śrudbindra nū-
tanasya brahmaṇyatō vīra kārudhāyah | tvām̄ hy āpī pra-
dīvi pitṛīnānū sūsvad babbhītha subáva éshṭau | 8 || prótāye
várūṇam mitrám īndram marútaḥ krishvāvase no adyā |
prá plūshāṇam vīshṇum agnīm púramḍbīm savitāram ósha-
dbih̄ párvatānū ca | 9 || imā u tvā puruṣāka prayejyo jeri-
tāro abhy āreanty arkaśū | śrudbī hávam ā huvatō huvānō
nā tvāvān̄ anyo amṛita tvād asti | 10 ||

O resplendent Lord, your humble devotees commemorate you through their prayers and follow the excellent traditions. The sacred hymns are chanted in honour of your glory. We praise your great mighty deeds for which you are so well reputed. 6

O resplendent Lord, the strength of evil forces is gathered fast against your laws; please bear up well against that might manifested effort. Destroy these evils with your adamantine resoluteness, an eternal friend and associate of yours. 7

O Lord, brave, the guardian of devotees, listen to the prayers of your present admirers. From times immemorial, you have been fulfilling the desires of your followers. You have been hearing the invocations of our ancestors, and it is admirable that you are swift to listen to their supplication. 8

May you bring to our help and protection Nature's bounties, such as ocean, the sun, the nourishing elements, the sky, the fire of several regions, the solar system, plants and mountains. 9

O respectable, powerful and most holy God, your devotees exalt your glory with hymns and praises. O eternal Lord, please listen carefully to our prayers, when invoked. For there is no one else to match you, O immortal. 10

न् मु आ वाचुसुपं याहि विद्वान्विशेषेभिः सूनो सहस्रो यज्ञैः ।
ये अस्मिन्जिला ऋतुसार्पे आसुर्ये मनुं चकुरपर्ते दत्ताय ॥११॥
स नो बोधि पुण्यता सुगोकूल दुर्गेषु पश्चिमित्रानः ।
ये अथेमास उरयो विहिष्टार्सेभिर्न इन्द्रानि वैकु वाजनम् ॥१२॥

nī ma ā vācam úpa
yāhi vīdvān vīśvebbih̄ sūno bahaso yajatrah̄ | yē agnijihvā
ritasāpa ēsúr yē mānum eṣkrūr úparam dásāya || 11 || sa
no bodh̄ puraetā sugeshūtā durgéshu pathikrīd vīdānah̄ |
yē áśramāra urávo vāhishlīhās tébhīr na indrārbhīr vakshī
vājam || 12 || 12 ||

(१३) द्वापिनो द्वापिनो

(१-११) एकवर्षार्थवास्य स्तुत्य वार्षिकान्ते भव्यात् कामः । इत्यो देवता । निष्ठुर् छन् ॥

१११ य एक् इच्छ्वर्वर्षणीनाभिनृं ते गीर्मिरुद्धर्वं आभिः ।
यः पत्तते वृष्टमो वृष्ट्योवान्तस्तुत्यः सत्त्वा पुरुषायः सहस्राच्च ॥१॥
तस्तु तः पूर्वे प्रितरो नववाः सूत विप्रासो अभि वाजयन्तः ।
नुश्चार्थं ततुर्ति पर्वतेष्टामद्रोघवाचं मृतिभिः शविष्टम् ॥२॥

तर्मीमहु हन्त्रमस्य गुयः पुरुत्वरस्य नृवतः पुरुषोः ।
यो अस्त्वयोगुजरः स्वर्वान्तमा भर हरिवो मादुयच्चैः ॥३॥

22.

Yá éka fid dhávyaus carshatiñmām īndramū tām gīrbhīr
abhy àrea abhīh̄ | yāli pātyate vṛishabhó vṛishñyūvān
atyāli sātvā purumāyāli sālvāsvān || 1 || tām n nah̄ pūrve
pitāro nāvagvāh̄ sapta vīprāso abhī vājāyantah̄ | nākshatrad-
abhbhām titurim parvateshthām īdroghavācam matshīhīl̄ gū-
vishthām || 2 || tām īmaha īndram asya rāyāli puruvīrasya
nrivātalī purukshīh̄ | yó áskṛidhoyur ajārah̄ svārvān tām
ā bhara harivo mādnyādhyai || 3 ||

O resplendent Lord, cognizant of all, please come and listen to my prayers. O source of strength, come with those powers, who have glorious tongue of fire, who give us the benefit of eternal law, and who make men victorious over their adversaries. 11

O resplendent Lord, may you be our leader on paths, difficult or easy. You are known to all of us as path-carver. May you unwearingly grant us instantly such large transports, as are best to bear our burthens without wear and difficulty. 12

22

I glorify that resplendent Lord through my prayers, for He is the only one, who is to be invoked by mortals. He is the showerer of blessings, invincible, truthful, all-knowing, destroyer of ominous impediments. 1

From time immemorial, our seven sense organs, (five senses, mind and intellect) while performing ever-new functions, have been manifesting the glory of our Lord. The supreme Lord is the destroyer of opponents, swift, of the highest order in rank, true to every word and is dynamic. 2

We have but this to beg of the resplendent Lord, that we desire to have his blessings that bring reward of riches, good progeny and heroic followers. Bless us, O Lord of vitality and vigour, to make us joyful with abundant and undecaying wealth and celestial happiness. 3

तन्मे वि कोचो यदि ते पुरा चिंसरितार आनशः सुन्नमिन्द्र ।
 कस्ते भूगः कि वयो दुघ ख्वः पुरुहूत पुरुवसाऽपुरुघः ॥५॥
 तं पृच्छन्ती वज्रहस्ते रथेष्टमिन्द्रं वेषी वक्त्रे यस्य नू गीः ।
 त्रुविग्राभं तुविकूर्मि रमोदां गानुमिषे नहाते तुम्भमच्छ ॥६॥

tāu no vī voeo yādi te
 purū cij jaritāra āmīshūh sunumām īndra | kās te bhāggāh
 kīm vāyo dudhra khidvāh pūrhūta purūvāso 'suraghmāh
 || 4 || tām prīchāntī vājrahastam ratheshthām īndram vēpi
 vākvarāt yāsya nī gīh | tuvigrābhām tuvikūrinim rabbodām
 gātūm ishe nukshate tūmram ācha || 5 || १३ ||

८४: अया ह त्वं मायथो वाघृष्णनं मनोजुवो स्वतवः पर्वतेन ।
 अन्युता चिह्निता स्योजो रुजो वि दृक्ष्वा धृष्टा विरप्तिन् ॥६॥
 ते वो धिया नव्यस्या शविषु प्रलं शब्दवरितंस्यद्य ।
 स नो वक्षदनिमानः सुवश्वेन्द्रो विश्वान्यनि दुर्गहीण ॥७॥
 आ जनाय दुर्दणे पाथिवानि दिव्यानि दीपयोऽन्तरिक्षा ।
 तपा धृष्टिव्युक्तेः शोचिषा तान्वद्विष्टे शोचय शासपञ्च ॥८॥

ayā ha tām māyāvā vāvṛidhānām manojūvā svatnvah
 pārvatēm | ācyutā cīd vīlitā svojo raujō vī dṛiḥā dhrishatā
 virapṣin || 6 || tām vo dhrivā nāvyasyā sāvishthām pratimām
 pratnavāt paritaikayādhyai | sā no vakshad animānāh su-
 vāhnenēndro viśvāny ati durgāhāpi || 7 || ā.jānāya drūhvane
 pārtibivāni divyāni dipayo 'ntārikshā | tāpā vṛishan viśvā-
 taḥ sōcishā tān brahmaadvīshe sōcaya kshānī apās ca || 8 ||

O Lord, you are strong, subduer of evils, destroyer of demoniac tendencies, rich and invoked by everyone. Tell us, if in ancient times, earlier devotees have been obtaining good fortune at your hand. O, the destroyer of evil forces, what is your share and position, and what is your oblation? 4

The resplendent Lord is armed with adamantine power, and has the mobility of the speediest car, is lover of hymns, wise and fluent in speech. Further, He is firmly-grasping, exceedingly functioning and strength-bestowing. The one, whose ceremonial and eulogistic hymn commemorates such a Lord, proceeds promptly to acquire happiness and with a sense of confidence he gains victory over malevolent forces. 5

With your strength, you control the illusory forces of the world with the bolt of justice, which is gigantic and swift as mind. O mighty God, you rend into pieces the firmly fixed and formidable citadels of sin and injustice with your ceaseless judiciousness. 6

Here is a new hymn similar to the old ones, extending the glory of the resplendent Lord, who is mighty and ancient. May you, O boundless and most reliable leader conduct us over all the impediments. 7

Make hot the regions of earth, of heaven, of midspace for the oppressive vicious forces. O showerer of benefits, may you consume these vices everywhere with you radiant enlightenment, and make the heaven and mid-air hot for the impious propensities. 8

मुक्तो जनस्य दिव्यस्य राजा पार्थिवस्य जगतस्त्वेषांसंदर्क् ।
 धूप्यं कञ्च दक्षिण इन्द्र हस्ते विश्वा अजुर्य दयस्ते वि माया ॥५॥
 आ सुयतमिन्द्र पः स्वस्ति शंखतूपाय वृहतीमसृष्टाम् ।
 यथा दासान्यायांणि वृत्रा करो वर्जन्त्सुतुक्षु नाहुपाणि ॥१०॥
 स नो लियुद्धिः पुरुहत येषो विश्वदानभिरा गहि प्रयच्छो ।
 न या अदेवो वरते न देव आभिर्याहि नृयमा मंद्रवद्विक् ॥११॥

bhúvo jámasya divyasya rájā párthivasya jágatas tveshasam-
 drík | dhishvá vajram dákshiná indra hárste vísvá ajurya
 dayase vī māyāḥ || 9 || á samyātani indra nāḥ svastim sa-
 trutúryaya bṛihatim ámṛidurām | yáyā dásāny áryāni vri-
 trá káro vajrin sutuká náhushāni || 10 || sá no niyúdbhiḥ
 puruhūta vedho viśvávārabbhir á gabi prayajyo | ná yá
 ádevo várate ná devá ábbir yāhi túyam á madryadrsk
 || 11 || 14 ||

(१३) प्रयोगितं सूक्तम्

(१-१०) दग्धस्त्वात्य सूक्तस्य यादेभ्यस्तो मध्याक ऋषिः । इन्द्रो देवता । गिरुप् इन्द्रः ॥

११११ मृत इत्वं निर्मिलु इन्द्र सोमे स्तोमे ब्रह्मणि शूलमानं उक्थे ।
 यद्वा युक्ताभ्यां मध्यवृहरिभ्युः विशुद्धते वृहोरिन्द्रं यासि ॥१॥
 यद्वा दिवि पर्यं सुविमिन्द्र वृवृहत्येऽवसि शूलसाती ।
 यद्वा दक्षस्य विश्वयुषो जविभ्युदर्घयुः शर्धेत इन्द्र दस्यून् ॥२॥

23.

Sutá it tvámu nímisla indra sóme stóme bráhmaṇi ṣasyá-
 māna ukthé | yád vā yuktábhýām maghavan háribhýām
 bibhṛad vájram bāhvór indra yási || 1 || yád vā diví párye
 súshvím indra vṛitrabátyé 'vasi śurasātau | yád vā dáksha-
 nya bibhyúsho ábibhyad árandhayah ṣárdhata indra dás-
 yūn || 2 ||

O bright-flaming resplendent Lord, you are the king of the people of heaven and of the moving races of earth. May you grasp in your right hand the bolt of punitive justice, and baffle all the devices of the wicked. 9

O resplendent Lord, bring to us concentrated, vast and unassailable prosperity beyond the reach of wicked, and by which, O wielder of adamantine justice, you render human enemies, whether wicked or virtuous, easy to be overcome. 10

Invoked by everyone, O revered creator, object of worship, come in our midst with your all-admired vital forces, whom neither demons nor divine powers can resist. Please do come to us soon with these forces. 11

O bounteous Lord, whilst the atmosphere is surcharged with devotional prayers, and when the hymns are being chanted, please be prepared to harness the horses in your chariot, or in case they have been already harnessed, please come speedily holding the adamantine of justice. 1

O resplendent Lord, at the appropriate time, you protect the devotee by helping him to destroy the devil of ignorance, or at the time of conflicts, equipped with adamantine punitive justice and undaunted, you destroy violent passion that torments your faithful devotees. 2

पाना मुतमिन्द्रो अस्तु सोमे प्रणेतीसुम्यो जरिनारम्भनी ।
कर्त्ता वीराय सुप्त्यय उ ल्युकं दाना वसु स्तुते कीर्त्ये चित् ॥३॥
गन्तेयान्ति॒ मर्यान्॑ हरिम्यां॑ वृभ्रिवज्ञ॑ पृष्ठः॑ सोम॑ दुदिग्मः॑ ।
कर्त्ता वीरं॑ नर्यं॑ सर्ववीरं॑ श्रोना॑ हवै॑ गृणतः॑ स्तोमवाहाः॑ ॥४॥

अस्ते॑ वृयं॑ यहावान्॑ तद्विविष्टु॑ इन्द्राय॑ यो नः॑ प्रदिवो॑ अप्स्त्कः॑ ।
सुते॑ सोमे॑ स्तुमसि॑ शंसदुक्षेन्द्राय॑ ब्रह्म॑ वर्धनं॑ यथासत्॑ ॥५॥

pātā sutām īndro astu sōmam prānenū ugrō ja-
ritāram ūtī | kūrtā virāya sūsbvaya u lokām dātā vāsu stu-
vatē kirāye cit || 3 || gānteyānti sāvanā hāribhyyām babbhrī
vājram papīsh sōmām dadīr gāhī | kārtā virām nāryām sār-
vavīram ūrotā hāvām grīnatā stōmavābhāh || 4 || ásmai va-
yām yāl vāvāna tād vivishma īndrāya yō nah pradīvo
āpas kāh | sutē sōme stuwāsi śānsad ukthēndrāya brāhma
vārdhanām yāthāsat || 5 || 15 ||

“ यहाणि हि चक्षे वर्धनानि तावत्त इन्द्र मुतिभिर्विष्टः ।
सुते सोमे सुनपाः शंतेमानि॑ रान्द्रधो क्रियास्तु॑ वक्षणानि युज्ञः॑ ॥६॥
स तो वोधि पुरोळाङ् रराणः॑ पित्रा॑ तु सोमं॑ गोक्तजीकमिन्द्र ।
एवं शुर्हर्यजमानस्य॑ सीदुर्मु॑ कृषि॑ त्वायुन॑ उ ल्युकम् ॥७॥

brāhmāṇi hí cakrīshé vārdhanāni tāvat ta īndra mati-
bhīr vivishmāḥ | sutē sōme sutapāḥ sāmtamāni rāṇḍyā
kriyāsma vākshaṇāni yajñāśāḥ || 6 || sā no bodhi purolāṣāśā
rārāṇāḥ pībā tū sōmām górijīkam īndra | édām barbhrī yá-
jumānasya sīdorūm kṛidhi tvāyatā u lokām || 7 ||

May the resplendent mighty Lord sip the elixir of sweet devotion, and lead his devotees along the path of righteousness. May He, be the giver of honour to the presenter of homage and give wealth to the man who adores Him. 3

He blesses even the humblest performer good deeds with his speedy vital powers and resoluteness. He wields the bolt of justice and enjoys drinking the nectar of devotion, and showers wealth and progeny. He makes the valiant rich and receives tributes and hears chanter's invocations. 4

We have been singing hymns from the days of old in honour of the resplendent supreme Lord, who is pleased with them. Let us adore Him while our heart is full of divine love, and repeat prayers so that our adoration may augment His glory. 5

O resplendent Lord, we sing these divine hymns to you for, you have made the prayers for your exhilaration. Therefore, we wait on you with hymns. May we, O acceptor of our devotion, offer to you our dedicated homage and acceptable eulogies with our benevolent works, to you. 6

O divine Lord, be delighted to accept the cakes of dedication and herbal juice of prayer mixed with the curds of praises. Be seated, O Lord, in the hearts of the devoted worshipper and bestow popularity on the dedicated devotee. 7

स मन्दस्तु एतु जोषमुग्रं प्रत्या यज्ञास्तु तुमे अशुवन्तु ।
 प्रेमे हृषीसः पुरुषतमुसे आ तेऽयं धीरवेष इन्द्र यम्याः ॥८॥
 ते वैः सलायुः संयोगं सुतेषु सोमेभिर्गृषणता भौजमित्यम् ।
 कृवित्तम्भु असति नो भरयु न सुप्तिमिन्द्रोऽवसे मृथाति ॥९॥
 एवेदिन्द्रः सुते अस्ताविं सोमे भुरद्वजेषु क्षयुदिन्मुघोनः ।
 असुद्यधो जरित्र उत्त सुरिरिन्द्रो रायो विश्ववारस्य व्राता ॥१०॥

Sū man-
 daevā hy ánu jósham ugra prā tvā yajñāsa imē asnuvántu |
 prémé hávásah puruhütám asmē ā tveyám dhír ávasa indra
 yamyāḥ || 8 || túm vah sakhyāyah sámp yáthā sutéshu sóme-
 bhir im pŕinatā bhojām̄ īndram | kuvít túsmā ásatि no bhá-
 rāya ná stúshivim̄ īndró 'vase viridhāti || 9 || evéś īndrah
 suté astāvi sóme bharádvājeshu ksháyad̄ in maghónah |
 áśad yáthā jaritrā utá sūrīr̄ īndro rāyó visvávaranya datá
 || 10 || १० ||

(२४) चतुर्थं शतम्

(१-१०) दशरथलाल्यं सूक्ष्म्य वार्षस्त्वो भरद्वाय कृषि । इन्द्रो देवता । विष्णु इन्द्रः ॥

११७ सूषा मदु इन्द्रे स्तोके त्रुक्या सच्चा सोमेषु सुतपा क्रीतीषी ।
 अर्चस्यो मध्वता नृम्य त्रुक्यैर्युक्षो राजा गिरामक्षितोतिः ॥१॥
 तनुरिव्विरो नयेण विचेत्तुः श्रोता हवै गृष्णत उच्छ्रौतिः ।
 वसुः शासो नुरां कारुषाया वाजी स्त्रुतो विद्यथे दाति वाजम् ॥२॥

24.

Vṝṣṭhā máda īndre slóka ukthā sítān sómeshu snatapū¹
 r̄ijishí | arcatryò maghávā nr̄ibhya ukthafr̄ dyukshó nr̄ijā
 girám áksbitotih | 1 | tatarir̄ vīrō náryo vseetah̄ śrotā hā-
 vayam gr̄inatā nr̄vyutih | vásuh̄ gáuso narām̄ kārtidhnyā vājī²
 stutó vidatbe dāti vājam | 2 |

O mighty resplendent Lord, be pleased with our selfless sacrificial acts according to your discretion. May our invocations reach you, who is respected by all; we offer prayers to you for our protection. 8

Friends, whilst the elixir of devotion is being expressed, may you duly replenish the bounteous Lord with that elixir. Let there be plenty for Him, enough to provide nourishment for us. The resplendent Lord never neglects the care of him, who presents copious libation. 9

Thus, the resplendent Lord, the bounteous, has been glorified by the possessors of knowledge, while the loving devotion is expressed, so that the Lord may become the patron of His eulogist and give him all desirable riches. 10

At the sacred ceremonies, at which the hymns are chanted, prayers are recited and elixir of love offered, the sense of delight is produced; and thereby the resplendent Lord, becomes the showerer of blessings. The Lord, who is the acceptor of devotional love, the straightforward and the liberal giver is to be propitiated by men. He is dweller in heaven, the Lord of sacred songs, the one whose help is lasting. 1

He, the vanquisher of the evils, friend of man, all-wise, listener of devotional hymns, protector of the devotees and provider of comfort to all the ruler of men, the inspirer of all great deeds, the bestower of food, and one who is respected in holy synod, grants us sustenance. 2

अक्षे न चुक्ष्योः द्युर् वृहन्त्र ते मुखा रिरिचे रोदस्योः ।
 वृक्षस्यु नु ते पुस्तूत वृथा व्युत्तयो रुद्धुरिन्द्र पूर्णोः ॥३॥
 शर्वीकृतसे पुरुषाकृ शाक्षा गवीभिव सुतयोः सुचरणीः ।
 यत्सान्त्व न तन्त्वयस्त इन्द्र दामन्वन्तो अदुमानः सुदामन ॥४॥
 अन्यद्वय कर्मसुन्यद खोडसंच्च सन्मुहुरात्मिरिन्द्रः ।
 मिथो नो अन्न वर्णश्च पृष्ठायीं वशस्य पर्यतांस्ति ॥५॥

áksho ná eakryólik áura hri-
 hán prá te mahmá rírice ródasyoh | yrikshásya ná te pu-
 rubüta vayá vy ñitáyo ruruhur indra párviḥ || 3 || sáativatas
 te purnásaka sákā gáváni iva srutáyah samcáravish | vatsá-
 nám ná tantáyas ta imára dámavanto adámánaḥ sudámav-
 || 4 || anyád adyá kái varan anyád u svó 'sac ca sán mū-
 bur áacakrīr indrah | mitró no átra várūṇaś ca pñasháryó
 vásasya paryetásti || 5 || 17 ||

"४८ चि त्वदापो न पर्वतस्य पृष्ठादुक्ष्येभिरिन्द्रानयन्त यज्ञैः ।
 नं त्वाभिः सुट्टिभिर्वृजयन्त ज्ञानिं न जम्मुर्विर्वाहो अस्याः ॥६॥
 न ये जर्जन्ति शुख्यो न मासा न धातु इन्द्रमवकृशयन्ति ।
 वृद्धस्य चिह्नधनामस्य तनूः स्तोर्मेभिरुक्ष्येष्व शस्यमाना ॥७॥

vi tvád ápo ná párvatasya prishthád ukthébhír indrá-
 nayanta yajñaiḥ | tám tvábhísh sushbhútibhir vajáyanta ájim
 ná jagmūr girváho ásyaiḥ || 6 || ná yám járanti गर्नुदो ná
 másā ná dyáva indram avuktergáyantि | vridhdhásya eis var-
 dhésham aṣya tanú stómebhír ukthaieś ca गायामाना || 7 ||

O resplendent Lord, mighty hero, invoked by many, your greatness transcends the boundaries of heaven and earth, like the lofty axle of the wheels. The manifold benefits of your blessings grow and grow like the branches of the tree. 3

O resplendent Lord, accomplisher of many acts, your powers, endowed with vigour, are manifold like converging tracks of cattle. They are elastic like tithers that hold a calf; but remain unfettered themselves. 4

The resplendent Lord performs one sort of action today, the creative, another sort tomorrow, the destructive. May He, the friendly, the beneficent one, the one provider of nourishments and the one virtuous, help us to overcome the domination of evils. 5

The resplendent Lord, as water descends from mountain tops, your devotees desirous of wealth, approach you with eulogies. In eagerness and vigour they are like warriors, mounted on coursers rushing to the battle-field, and bringing blessings from you, for you are accessible by praises only. 6

May the manifested person of resplendent Lord, glorified by praises and prayers, ever increase. He is the one, whom neither months nor autumns make old, nor days enfeeble. 7

न वीक्षये नमते न स्थिराय न शर्वेते दसुजूताय स्तुतान् ।
 अश्च हन्त्रस्य गिरथभिहृष्टा गम्भीरे चिद्भवति गाम्भीर्लो ॥८॥
 गम्भीरेण न उरुणामत्रिन्द्रेषो धृष्टिं सुतपाच्चाजान् ।
 स्ता कु पु कुच्च ऊर्ती अरिष्प्यलक्ष्मीवृष्टो परितक्ष्मयाम् ॥९॥
 सचेत्स नायमवसे अभीक्षे इतो वा तर्मिन्द्र पाहि रिषः ।
 ऊमा वैनमरप्ये पाहि रिषो मदेम श्रतहिमाः सुवीराः ॥१०॥

ná viláve námitate ná sthiráya ná sárdhatc dásyujútāya sta-
 ván | ájrá áindrasya giráyas cid ṛishvá gambhíré cid bha-
 vati gádbhám asmai, || 8 || gambhíréna na urúpámatrín préshó
 yaudhi sutapávan vágan | sthá श shú उर्द्ध्वा उति árishany-
 yan aktór vyúshbtáu páritakmyayám || 9 || sácasva náyám
 ávase abhíka itó vú tím indra pábhi risháḥ | amá cainam
 áraṇye pábhi rishó máléma satábimáḥ suvítáḥ || 10 || १०

(३५) पञ्चांशिकी सूतम्

(१-२) वर्षणेन्पात्रम् सूतम् वार्षिकस्त्रो भवधार क्रपि । इन्द्रो देवता । निष्पृष्ठं ।

१११ या ते ऊतिरुमा या पंतमा या मध्यमेन्द्रं शुभिमित्ति ।
 तामिन्द्रं पु वृश्चहलेऽवीर्ने पुमित्वं वार्जेऽमृहान्ने उग्र ॥१॥
 आमिः स्तूधो लिथुतीररिष्प्यमित्रस्य व्यथया मुच्युमिन्द्र ।
 आमिविभूते अमियुज्ञे विष्णुचीरायोग्ये विशोऽवे तारीदासीः ॥२॥

25.

Yá ta ûtīr avamá yá paramuñ yá madhyaméndra sushminn
 ásti | tábhir u abú vṛitrahátye 'vīr na ebbis ca vágair mahán
 na ngra || १ || ábhi sprśdho mitbatír árishanyann amístrasya
 vyatbayā manyum indra | ábhir vísavā abhiyújo vishñucir
 áryāya vísó 'va tūrir dásib || २ ||

Extolled by us He bends not to the robust, nor to the resolute, nor to the bold incited by wicked. High mountains are easy of access to the resplendent Lord. Even in the deep waters, He finds firm ground to rest on. 8

Admired by devotees as you are, O irresistible, actuated by a profound and comprehensive purpose, grant us food and strength. May you be ever diligent, and unreluctant to help us at the time when the gloom of night brightens to morning. ,

O resplendent Lord, steer our leader along the war-path and protect him; defend him against a near or distant calamity. Provide him with security when he is at home or in a forest. And may we, blessed with brave sons be happy through a hundred winters. 10

O mighty resplendent Lord, grant us protection on all the levels of the conflict of life, low, high or middling. May you support us to subdue our foes; supply us, O supreme Lord, with your strength-giving food. 1

O resplendent Lord, extolled by our hymns, while protecting our capacity to fight the evil forces, may you check the wrath of opponents. Also overthrow the attack of the servile evil races, abiding everywhere, in favour of virtuous ones. 2

इन्द्रं जामय उत येऽजामयोऽर्चाचीनासों तुनुषो युयुजे ।
 त्वमेषां विभुरा शस्त्रसि ज्ञाहि वृज्यानि कृषुही पराचः ॥३॥
 शूरै वा शूरै चनते शर्वरैतनूरुचा तर्हयि फलूप्येते ।
 तोके वा गोषु तनये यदुष्टु वि कन्द्रसी उर्वरासु वर्वते ॥४॥
 नहि त्वा शरो न द्वरो न धृण्युर्त्वा योधो मन्येमानो युयोधे ।
 हन्तु नकिंश प्रस्तैस्त्वेषां विश्वा जातान्युभ्यसि तानि ॥५॥

Índra jāmāya uti yé 'jā-
 mayo 'rvīcīnáso vanúsho yuyujré | tvám̄ eshām̄ vitlurā sá-
 vānsi jalí vrīshnyāni kriṇuhí párūcaḥ ॥ 3 ॥ śūro vā sūram̄
 vanatc sáriñais tanūrúcā túrushi yát kriṇvaite | toké vā gó-
 shu tímaye yád apsū vī krándasī nrivárāsu brávaite ॥ 4 ॥
 nabi tvā śūro ná turó ná dūrisbmúr ná tvā yodhó mánya-
 māno yuyódhā | índra nákiśh tva práty asty eshām̄ vísavā
 játúny abhy àsi tāni ॥ 5 ॥ १० ॥

४०८ स पत्तत दुमयोर्नृमण्णस्योर्यदी वेघसः समिथे हवन्ने ।
 वृत्रे वा मुहो नृवति क्षये वा व्यचस्वन्ता यदि वितन्तुर्सेते ॥६॥
 अघे स्ता ते चर्षण्यो यदेज्ञानिन्द्र ब्रातोत भैवा वस्ता ।
 अुसाक्षासो ये वृत्तमासो अर्य इन्द्र सूरयो दधिरे पुरो नः ॥७॥

sá patyata ubháyor nrímmám̄ayór yádī vedhásah sami-
 thé hávante | vrītró vā maló nríváti ksháye vā vyácasvantā
 yádī vitantasaite ॥ 6 ॥ ádha smā te carshapáyo yád eján
 índra trütótá bhavū varñtā | asmákāso yé nrítamáso aryá
 índra súráyo dadhíre puró naḥ ॥ 7 ॥

O resplendent Lord, may you subdue the strength of all evil opponents whether our kinsmen or otherwise, when they present themselves before us and fight against us. May you enfeeble their strength and drive them away from us. 3

The enlightened person, the hero, assuredly kills evil tendencies by his inner strength under your protection, O Lord and (with your blessings) he wins in this conflict of equals in bodily prowess and personal strength, whilst both of them clamourously dispute over the possession of sons, grandsons, cattle, water or land. 4

But no one dares stand against you, neither a brave, nor a coward, nor a resolute, nor a fighter trusting in his valour. None of them is a match to you. Verily, you are the most powerful of all these persons. 5

Amidst the two disputants, that one acquires wealth, whose priests invoke Lord at worship in conflicts against powerful adversaries or in contention to gain dwellings among one's own relations. 6

O resplendent Lord, may you be the protector of our leading men at the time when they tremble with fear. May you be their saviour.. Let those, who are chief leaders, be enjoyers and the worshippers who install them on high position be blessed by your favours. 7

अनु ते दायि मह इन्द्रियाय सुत्रा ते विश्वमनु वृत्तहत्ये ।
अनु क्षमनु सहो यज्ञेन्द्रे क्वेभिरसु ते नृष्टे ॥८॥
पुचा नः स्पृधः सर्वजा सुमत्स्वन्द्रे रात्रिं विधुतीरदेवीः ।
विद्याम् वस्त्रोरवेसा गृणन्तो भ्रम्भाजा उत ते इन्द्र नृनम् ॥९॥

ánu te dāyi mabá indriyáya sátrá te vísavam ánu vṛitrahátye | ánu kshatrám
ánu sího yajatréndra devébhir ánu te nṛisháhye || 8 || evá
na sprídhah sám ajū samátsv Indra rārandhí mithatír áde-
vih | vidyáma vástor ávasā grīhánto biliarídhvájā utá ta in-
dra nūnám || 9 || 20 ||

(२५) पर्वते रुद्र

(१-३) पर्वते रुद्र रुद्रस्य वाईवलयो भवदात्र भक्ति । भ्रम्भो देवता । विष्णु इव ।

११० श्रुधी ने इन्द्र इयामसि त्वा मुहो वाजेत्य सूती वावृषाणाः ।
सं यद्विशोऽयन्त शूरसाता उग्मं नोऽवः पार्ये आहैन्दा: ॥१॥
त्वा वाजी हवते वाजिनेयो मुहो वाजेत्य गच्छेत्य सूती ।
त्वा वृत्रेष्विन्दु सत्सत्ति तर्हत्वं त्वा चैषे सुष्टुषा गोषु मुष्ट्यन् ॥२॥
त्वं कुवि चोदयेऽर्कसाती त्वं कुत्सात्यु शुण्डे द्राश्वर्णे वर्ह ।
त्वं शिरो अमूर्खणः परोहमतिपित्ताय शंखे करिष्यन् ॥३॥

26.

Srudhí na indra hváyámasi tvā mahó vājasya sātaú
vāvṛishbāñáh | sáñ yád vísó 'yanta śūrasatā ugrám nō 'vah
párye áhan dāh || 1 || tvám vājí havate vājineyó mahó vā-
jasya gádhyasya sātaú | tvám vṛitréshv indra sátpatim tá-
rutoram tvám cashté mushiñlhá góshu yúdhyan || 2 || tvám
kavín codayo 'rkisatān tvám kútsáya śúshnám dāśñshic
vark | tvám śiro amariniñpah párñhann atithigváya sánsyam
karishyán || 3 ||

O adorable Lord, all mighty powers have been successively conceded to you by Nature's bounties for the destruction of evil forces. O revered one, verily, in you is centered appropriate vigour and strength as well. 8

Ó powerful resplendent Lord, grant us the courage to fight the forces of evil. Inspire us to overthrow the godless demoniac forces that fight against us. May we the bearers of the light of knowledge adore you and thereby be privileged to obtain your favour. 9

26

O resplendent Lord, we invoke you with these spontaneously flowing streams of hymns for obtaining abundant food. Hear us and give us sure help when on a future day we assemble on the battle-field of life. 1

O resplendent Lord, the descendants of learned men place all their affluence at your feet and entréat you to acquire wealth and wisdom. You are the patron of those who are good and saviour when evil forces assail them. It is with your encouragement and guidance that he continues his duel as if with fists to win land and cattle. 2

You encourage the sage for the attainment of food of knowledge. It is you again who undo the evil for the safety of your wise devotee, the offerer of homage. For the welfare of the faithful one, dear as a guest, you humble down the wicked, the one who wrongly imagines himself invulnerable. 3

त्वं रथं प्रभरो योधमुष्मावो युध्यन्तं वृपमें दशयुम् ।
 त्वं तु त्वं वेतसवे सचाहन्त्वं तुजि गृणन्तेमिन्द्र तृतोः ॥३॥
 त्वं तदुक्थमिन्द्र बुर्णा कुः प्रयच्छता सहस्रा शूर दर्पि ।
 अवे गिरेदासं शम्वरं हुन्नावो दिक्षोदासं चित्राभिरुती ॥५॥

tvām rātham prā bharo yodhāmī ṛshivām
 āvo yūdhyantam vṛishlabhbhāmī dāśadyum | tvāmī tūgrāmī ve-
 tasāve sācāhanī tvām tūjīmī grīṇāntam indra tūtōḥ || 4 ||
 tvām tād uktihāmī indra bārbhānā kahī prā yāc chataī sa-
 hāstānā sūra dārshi | āva girēr dāśamī śūnbharamī hanī prāvo
 dīvodāśamī citrābhīrūti || 5 || 21 ||

२२४ त्वं श्रुद्धाभिर्मन्दसानः सोर्मेंद्रमीत्यि चुर्मुरिमिन्द्र सिष्वप् ।
 त्वं तुजि पिठीनसे दशस्यन्त्युप्ति सुहस्रा शत्या सचाहन् ॥६॥
 अहं तुन तत्सूरिभिरानश्यां तव ज्यायं इन्द्र सुम्भोजः ।
 त्वया यत्तत्वन्ते सधवीर वीरास्त्विवर्त्येन नहुषा शविष्टु ॥७॥
 त्वयं तें अुस्यामिन्द्र युज्ञहन्तो सखायः स्याम महिन् प्रेष्टोः ।
 ग्रातर्देनिः क्षत्रुश्रीरस्तु श्रेष्ठो धुने वृत्राणी सुनये धनानाम् ॥८॥

tvām ṣraddhābhīr mandasānāḥ sónair dabhītaye címu-
 rim indra sisivap | tvāmī rājīm pīthīnase dāśasyūm shashtīmī
 sahásrā śacyā sācāhanī || 6 || ahāmī eanā tāt sūrībhīr ānas-
 yām tāva jyāya indra sumnām ójaḥ | tvāyā yāt stāvante
 sadhavīra virās trivārūthīna náhusha śavishṭha || 7 || vayām
 te asyām indra dyumnaḥūtaū sākhāyāḥ syāma mahina
 prēshīthāḥ | prātardanīḥ kshatrasrīr astu ṣrēshītho ghanē
 vṛitṛāṇām samāye dhānānām || 8 || 22 ||

O resplendent Lord, you grant to the liberal giver a great chariot to contest in the struggle of life. You protect him while he is engaged in fighting for a long period. You subdue violent elements along with arrogance and you encourage the steadfast, who adores you. 4

O brave resplendent Lord, you accomplish a great task when you destroy hundred-thousand forces of the wicked. You put an end to the immoral thoughts coming out of our brain, and you bless the faithful and loyal devotees with your marvellous protections. 5

O Lord, pleased by libation offered with faith, you destroy the clinging sinful tendencies with a view to protect the disciplined people. You equip the faithful persons with ability, annihilate with your right lot of innumerable evils (as if sixty thousand warriors). 6

O resplendent, mightiest and brave, vanquisher of the evil, -O triply-strong defender, may I along with my virtuous helpers, acquire your most excellent felicity and vigour which, as men believe, have been bestowed on your faithful devotees. 7

O revered resplendent Lord, may we, your friends, become most dear to you at this place of holy worship. May our illustrious defenders and preceptors be most glorious. May they be able to overcome the demoniac forces and may you shower on us affluence and prosperity. 8

(२०) सप्तश्चिंता सूक्ष्मा

(१-४) वाह्यसंस्थान्य सूक्ष्म्य वाह्यसंस्थान्यो मरणात्म ग्रन्थः । (१-५) प्रथमविद्वासदर्शामिन्द्रः,

(६) भृष्म्याध पायमानम्याधत्तिरो शनं देवोऽ । गिरुष्ट एत्का ॥

१२३॥ किमेत्यु मद्वे किम्बैत्य पीताविन्दुः किमस्य सुख्ये चकार ।
 रणो वा ये निषिद्धि कि ते अस्य पुरा विविदे किमु नूतनासः ॥१॥
 सदैस्यु मद्वे सहस्र्य पीताविन्दुः सदैस्य सुख्ये चकार ।
 रणो वा ये निषिद्धि सत्ते अस्य पुरा विविदे सदु नूतनासः ॥२॥
 नहि तु तें महिमनः समस्यु न भैवन्मध्यवृत्त्वस्य विद्य ।
 न राधेसोराधसो नूतनस्येन्द्र नकिर्दहश इन्द्रियं तें ॥३॥
 पृतस्यते इन्द्रियवैचित्रि येनावधीर्विराशिस्यु शेषः ।
 वज्रेस्य यत्ते निहतस्य शुभ्मात्स्वनिषिद्धिन्द्र परमो दुदार ॥४॥

27

Kim asya māde kim v asya pitāv īndraḥ kim asya
 sakhyē cakāra | rāṇāt vā yé nishādi kīm tē asya purā vi-
 vidre kīm u nūtanāsah ॥ १ ॥ sād asya māde sād v asya
 pitāv īndraḥ sād asya sakhyē cakāra | rāṇāt vā yé nishādi
 kīt tē asya purā vividre sād u nūtanāsah ॥ २ ॥ nahī nū te
 mahimānah samasya nā maghavan maghavattvāya vidma |
 nā rádhaso-rádhaso nūtanasyēndra nākir dālriṣa īndriyām
 te ॥ ३ ॥ etat tyat ta īndriyām aceti yénāvadhīr varāsikha-
 sya sēshah | vājrasya yāt te nishatasya śūshmat svanāc eid
 īndra paramō dudāra ॥ ४ ॥

वधीदिन्द्रो वरशिलस्य शेषोऽभ्यावृत्तिने चायमानाय शिक्षन् ।
 वृचीवत्ते यद्विरयुपीयाण् हन्त्यै अर्थे भियसापरो दर्त ॥५॥

vādhīd īndro varāsikhasya sēsho
 bhyāvartne cāyamānāya śikshan | vricivato yād dhariyūpi-
 yāyām hān pūrvे ार्द्धो bhiyāsāparo dārt ॥ ५ ॥ २१ ॥

What has resplendent Lord done in the exhilaration (of the devotional prayers from us)? What has he done on quaffing this ? What has he done in friendship for this ? What have former, what have recent adorers, obtained from you in the chamber of their hearts ? 1

Verily, in the rapturous joy of divine love, the resplendent performs noble deeds, once quaffing the elixir of praises; or in friendship for this devotion the Lord accomplishes wonderful task. Adorers of old and recent times continue to obtain many benefits out of this to gladden the chamber of their hearts. 2

O bounteous Lord, we know not the extent of your vast magnitude, also we know not the limit of your abundance; no one has yet discerned the bounds of your power which reveals fresh forms every moment. 3

O resplendent Lord, we have witnessed with our eyes the resoluteness wherewith you subdue the vices of sense organs. The boldest of them was controlled at the mere noise of your bolt of punitive justice, hurled with all your force. 4

Favouring the wise persons, vigilant from all sides, born in the families of people serving with dedication, the resplendent Lord destroys the root of deceptive ignorance, killing crookedly wicked tendencies, resting in the front part of the heart, whilst the host of evils on the other part themselves scatter through fear. 5

१२४४ त्रिशच्छन्ते वर्मिणे इन्द्र साकं यज्ञावत्सां पुरुषत् श्रवत्सा ।
 वृचीवन्नः श्रवे पत्तमानाः पात्रै मित्राना न्युर्थान्यायत् ॥६॥
 यस्य गावोवरुपा सूखवस्य अन्तर्लु पु चरतो रेतिहाणा ।
 स सूक्ष्याय तुर्वशं परादाद्वचीवतो देववाताय शिरात् ॥७॥
 हृणौ अभै रुधिनौ विशुतिं गा वृधूमतो मध्यां महो सुप्राद् ।
 अस्यावर्ती चायमानो ददानि दूषाश्रेयं दक्षिणा पंथ्यवानाम् ॥८॥

triṇśīechataṁ varmīṇā indra sākām' yavvāyatānī pu-
 ruhūta ṣravasyā | vricivantah śurave pātyamānāḥ pātrā
 bhindānā nyarthāny āyan || 6 || yāsyā gāvāv arushā sūya-
 vasyū antarū ū shū cārato rētihāpa | sā srīñjayaya turvā-
 sami pārādād vricivato daivavatāya ṣikshān || 7 || dvayān
 agne rathino viñisatīnī gā vadhlūmato maghāvā māhyam
 sanirāt | abhyāvartī cāyamānō dadāti dūṇāqoyām dākshinā
 pārthavānām || 8 || 24 ||

(२४) वर्मिणं सूक्ष्म-

(१-३) अस्यस्याय त्वरुप्य वाहंस्यो भगवत् काकि । (१, ३-५) प्रयमसंस्तीवादिश्वानाश गाः,
 (२, ६) दितीयाएव्योरिन्द्रो शाशो वा देवतः । (१, ४-६) प्रयमसंवज्ञानादित्य च विष्णु,
 (२-४) दितीयादित्यवस्था शाशी, (८) अस्यावस्थानुष्ठ उदारंसि ॥

१२४५ आ गावौ अस्मद्गृहत् भद्रमकन्त्सीदन्तु गोष्ठे रुणवत्समे ।
 प्रुजावतीः पुरुषो हुह स्वरिन्द्राय पूर्वीरुपसो दूहानाः ॥९॥
 इन्द्रो यज्वने पृष्णते च शिक्षस्युपेददाति न स्ते मुषायति ।
 मूर्योमूर्यो रुधिमिदस्य वर्ध्यक्षमित्रे स्त्रिल्ये नि देवाति देववुम् ॥१०॥

28.

Ā gāvo agmānn uṭā bhadrām akraṇ sidaṇtu goskthié
 ratiñyantv asmué | prajāvatih purutūpā ihā syūr īndrāya
 pūrvir ushāso dūhānāḥ || 1 || hidro yājvane priṇatō ca si-
 kshaty úpēdīl dadāti nā svām mushāyati | bhūyo-bhūyo ra-
 yām id asya vardhāyann abhiminc khilyō nī dadhbāti deva-
 yum || 2 ||

O revered resplendent Lord, invoked by all, the host of evil passions, amounting to three thousand and odd, collect together in our body to acquire glory, but you render them ineffective. Your virtues defend the attack of an arrow and proceed ahead for the destruction of evils. 6

He, whose bright prancing steers (rays), delighted with suitable sustaining elements, proceed between heaven and earth, impels the benefactors to devote to a constructive work and the vigilant reformers to remove crooked and wicked elements. 7

O Lord revered, all-pervading, the sovereign of all, on both of us, rich and poor seated in chariots may you bestow charming divine damsels, and twenty divine cows, a gift hard to assure from any other source. 8

28

May cows come and bring us good fortune; let them stay in our cowsheds and enjoy in our company. May many coloured cows bring here prolific milk for offerings to the resplendent Lord at many dawns. 1

The resplendent Lord bestows affluence on the devotee who offers worship and oblations. He takes not what belongs to the worshipper and gives him more; thereby increasing his wealth more and ever-more, he places the devotee in fortified positions, free from danger. 2

न ता नेशन्ति न दंभान्ति तस्करो नासीमाभित्रो व्यथिरा दंधर्षति ।
 देवौ भु धाभियजते ददौति च ज्योगित्ताभिः सचते गोपनिः सुह ॥३॥
 न ता ज्ञावो रेणुककाटो अशुते न संस्कृत्रसुप्त यन्ति ता अभि ।
 उल्लग्यमन्ये तस्य ता जनु गावो मनेस्य वि चरन्ति यज्ञनः ॥४॥
 गावो भावो गाव इन्द्रो मे अच्छान् गावः सोमस्य प्रथमस्य भूषणः ।
 इमा या गावः स जनासु हन्दे इच्छामीसूदा मनसा चिदिन्द्रम् ॥५॥

ná tā naṣanti ná dabhāti táskaro násām āmitrō
 vyáthir á dadharhati | deván̄s ca yábhīr yajate dádāti ca
 jyóg it tābbhīh sacate gópatibh sahá || 3 || ná tā árvā renú-
 kakāto nsnute ná samakritatrám úpa yanti tā abhī | uru-
 gāyám ábhayam tásya tā ánu gávo mártasya vī caranti
 yájvanah || 4 || gávo bhágō gáva ūndro me achān gávah sú-
 maya prathamásya bhakshah | imā yā gávah sá janāsa ūndra
 ichāmid dhṛidá mānasā cid ūndram || 5 ||

यूपं गावो मेहपथा कृशं चिदश्रीं चित्कृष्णधा सुप्रतीकम् ।
 भुद्रं गृहं कृष्णप्त भद्रवाचो वृहद्दो वर्णं उच्यते सुमासु ॥६॥
 प्रजावन्तीः सुधवसं रिश्वन्तीः शुद्धा अपः सुप्रपाणे विवन्तीः ।
 मा वैः स्तेन ईश्वन् माघश्वसः परि वा हेती सुद्धस्य वृज्याः ॥७॥
 उपेदसुपुपचैनमासु गोपूपं पृच्यताम् ।
 उपे क्रषुभस्य रेतुसुपुष्टेन्द्र तवे वीर्ये ॥८॥

yūyám gávo
 medayathā kriśám cid aśrīrám cit kriṇuthā supratikam |
 bhadrám grihám kriṇutha bhadravāco brihād vo váya
 ucyate sabhāsu || 6 || prajávatih sūyávasam riśantih suddhā
 apah suprapāṇe pibantih | mā va stenā iṣata māghlāśaśnḥ
 pári vo hetī rudrásya vriyijāḥ || 7 || úpedám upapáreanam
 śeū gúshūpa priyatām | úpa riśabhbhāsyā rétasy úpendra
 tāva vīrye || 8 || 25 ||

Let not the cows run away from us, let no thief carry them away; let no hostile weapon fall upon them. May the master of the cattle be long possessed of them, with the milk products of which he makes offerings and with which he serves the godly men. 3

Let not the cows fall a victim to the arrogant, dust-spurning, war-horse. Let them not fall in the hands of a butcher or his shop. Let the cattle of the man, the householder, move about free and graze out of fear. 4

May the cows be our affluence; may the resplendent Lord grant us cattle; may the cows yield food (milk and butter) of the first libation. These cows, O men, are sacred as the Lord resplendent Himself,—the Lord whose blessings we crave for, with head and heart. 5

O cows, you strengthen even the worn-out and fatigued and make the unlovely beautiful to look on. Your lowing is auspicious, and makes my dwelling prosperous. Great is the abundance that is attributed to you in our religious ceremony. 6

May you, O cows, have many calves grazing upon good pastures and drinking pure water at accessible ponds. May no thief be your master. May no beast of prey assail you and may the dart of vital Lord never fall on you. 7

O resplendent Lord, a showerer of virility as you are, may we have by your blessings the sturdy bulls for insemination and let us have plenty of nourishment for the cows. 8

(२९) एकोनमित्रं सुक्षम्

(१-३) पृथृक्षम्यास्य सूक्षम्य शाहस्त्रतो भरद्वाजः ऋषिः । इन्द्रो देवता । गिरुपृष्ठः ।

१५ इन्द्रे वै नरः सुख्याय सेपुर्महो यन्तः सुमृतये चक्रानाः ।
 मुहो हि द्रुता वज्रैहस्ते अस्ति मुहासु रूपमवैसे यजञ्बम् ॥१॥
 आ यस्मिन्हस्ते नर्यो मिमिक्षुरा रथे हिरण्यये स्थेष्ठाः ।
 आ रुद्रयो गमस्त्वोः स्थूरयोराच्चब्रह्मशास्त्रे वृष्णो युजानाः ॥२॥

29.

Índram vo nárah sakhyáya sepur mahó yántah sumatáye cakáháh | mahó hí dátā vájrahasto ásti mahám u rapvám áyasc yajadhvam || 1 || á yásmin hástे náryā mimiksbúr á ráthe hiranyáye ratheshétháh | á rasmáyo gáhha-styo sthúráyor ádhvani ásvaso vṛishanō ynjánáh || 2 ||

अश्रिये ते पादा दुव आ निमिक्षुर्धृष्णुर्वाओ शवसा दक्षिणाचान् ।
 वसानो अर्के सुरभि दृशे कं स्वर्णं नृतचिषिरो वैभूथ ॥३॥
 स सोम् आमिसुतमः सूतो भूद्यसिंच्युक्तिः पञ्चते सन्ति धूनाः ।
 इन्द्रं नरः स्तुवन्तो ब्रह्मकुरा उक्ष्या शारीन्तो देववाततमाः ॥४॥
 न ते अन्तः शवसो धाम्यस्य वि तु वावधे रोदसी महित्वा ।
 आ ता सूरिः पृणति नृतुजानो यूधेयाप्सु सुमीर्जमान ऊती ॥५॥
 पुरेदिन्द्रः सुहवं क्रूपो अस्त्वूती अनूती हिरित्रिप्रः सत्वा ।
 पुवा हि ज्ञातो असंमत्योजाः पुरु च वृत्रा हनति नि वस्त्वन् ॥६॥

sriyé te pádā dúva á mimikshur dhřishnúr vajrī sávasā
 dákshinéavān | vásāno átkām surabbhím dřisé kámp avár ná
 nrítav ishiró babbhūtha || 3 || sá sóma ámislatawah sutó bhūd
 yásmin paktih facyáte sánti dhānáh | índram nára stu-
 vánto brahmakárá ukthá sánsanto devávātatawah || 4 || ná
 te ántah sávaso dhāyy asyá ví tú bābadhe ródasī mahitvā |
 á tā sūrsh priyatí titujāno yñthévapsú samijamāna úti || 5 || evéd índrah suháva rishvó astuti ánti hiriśipráh
 sátvā | evá lí játó ásaníatyojāh parū ca vritrā hanati ní
 dásyūn || 6 || १ ||

O great men, your leading priests are propitiating resplendent Lord for His friendship and loving kindness. The judicious Lord is the greatest giver of gifts; worship Him to win His protection. 1

We hail our Lord in whose hands rests the well-being of men. He mounts on a golden, firmly-stationed cosmic chariot. With His firm arms He holds the reins. His forces, as if steeds, are well-yoked, and ready for the road. 2

Your devotees offer adoration at your feet for glory. You are the conqueror of ominous elements, resolute as thunderbolt, judicious, merciful and benevolent. After traversing the universe like the sun, you appear amidst us as if robed in a heavenly beautiful garment, which displays you as a charming dancer. 3

Your favourite libation is one that is full of devotion, replete with knowledge and good deeds, as if, a fire-offering of effused herbal juices, very well mixed with baked cakes and fried barley. Equipped with their virtues, your devotees, the admirers of Nature's bounties, extol you by singing hymns and offering dedication to you. 4

Your greatness is beyond measure. Even earth and heaven know not the limit of your grandness. Your devotees, hastening for the performance of a dedicated act, endeavour to keep you pleased with devotional offerings as the cowherd keeps cows pleased by taking them to a pond of water. 5

The lofty resplendent Lord is prompt to listen, decked with blue radiance, as if on his nose and chin, giver of wealth, whether coming or not coming to worship. May He with unparalleled might destroy all opposing evil forces and violent elements as soon as manifested. 6

(१०) विष्णु तत्त्वम्

० (१-१) पश्चेष्यामा पश्चेष्य शर्वस्तयोः भरदाव फकि । इन्हो देवता । शिष्यपूर्णः ।

११ भूमि द्वृष्टिर्थे वीर्योर्ये एको अज्ञायो दृथने चर्तुनि ।
 प्र रिरिचे दिव इन्द्रः पृथिव्या अर्धमिदस्य प्रति रोदेसी उभे ॥१॥
 अधो मन्ये वृहदसुर्यमस्य यानि व्राधात् नक्तिर मिनाति ।
 दिवेदिवे सूर्यो दर्शतो भूहि सत्त्वान्युर्विंगा सुक्रतुर्धात् ॥२॥

30.

Bhúya id vāvridhe vīryāyañ éko ajuryó dayate vásuni |
 prá ririce divá índrah prithivyá ardhám id asya práti ró-
 dasi ubhé ॥ 1 ॥ ádhā manye bṛihád asuryam asya yáni dā-
 dhára nákir á minati | divé-dive súryo darśató bhūd ví sád-
 māny urviyá sukrátur dhāt ॥ 2 ॥

अथा चित्त चित्तवपो नुदीनां पदाभ्यो अरदो गतुमिन्द ।
 नि पर्वता अच्छासदो न सेदुस्त्वयो इच्छानि सुक्रतो रजासि ॥३॥
 सुत्यमित्तज्ज त्वावौ अन्यो अस्तीन्द्रे देवो न मल्ये ज्यायन् ।
 अहुभाहिं परिशायानुमणोऽवास्तुजो अपो अच्छा समुद्रम् ॥४॥
 त्वमपो वि दुरो विषुचीरिन्द्र इच्छमरुजः पर्वतस्य ।
 राजाभवो जगत्कर्षणीनां साकं सूर्ये जनयन्द्यासुषासम् ॥५॥

adyā eñ nū cit tād ápo
 nadīnām yád ābhijo árado gātum indra | ní párvatā adma-
 sádo ná sedus tváyā drilháni sukrato rájānsi ॥ 3 ॥ satyám
 it tān ná tváyāñ anyo astindra devó ná mártyo jyāyān ;
 áhann áhim parisáyānam árnó 'vāsrijo apó áchā samudrám
 ॥ 4 ॥ tváni apó ví dūro vishūcīr indra drilhám arujaḥ pá-
 rvalasya | rájābhavo jágatas carshaniñám sākám súryam ja-
 náyan dyám ushásam ॥ 5 ॥ ३ ॥

30

The eternal resplendent Lord, augments ever more His glory for heroic deeds. He is chief of all and bestow: riches. Whilst the sun illuminates only half of the globe, the Lord illuminates the entire universe and transcends both, heaven and earth. 1

I glorify His vast and evil-destroying nature. No one can resist Him from acting on what He once determines. Through His order, the sun is made visible everyday; and the regions are set and spread, near or far. 2

O the performer of benevolent deeds, verily, your act of liberation of rivers, whereby you direct them on their course is effective. Like men, quiet at meals, the mountains have settled down at their own places. Through your order the regions are made steadfast. 3

This is true, no one else is like you, O resplendent Lord, no divine power, nor any mortal is superior to you. You always destroy the dragon of dark forces who obstructs flow of thoughts and let free the streams to proceed to the ocean, the destination. 4

O resplendent Lord, you have set the obstructed thoughts free to flow in all directions. You have fractured the solid barrier of the cloud of dark forces. You are Lord over the people of the world, with your glory manifest in the sun, the sky and the dawn. 5

(११) एकमिति सूलम्

(१-४) पश्चांस्तास्त सूलम् भाष्याः सुदोषं भक्षि । इन्द्रो देवता । (१-५) प्रयमादि-
रूपस्य प्रवान्मा कर्तव्य विषुर्, (६) चकुर्णीष्व गहनी कम्पसी ।

अमूरे को रथिपते रथीणामा हस्तचोरधिथा इन्द्र कृष्टीः ।
वि तोके अप्सु तनयि च स्वेऽवैचन्त चर्षणयो विवाचः ॥१॥
त्वद्विष्वेन्द्र पार्थिवानि विश्वाच्युता चित्तच्यावगन्ते रजासि ।
चावृक्षाभ्यु पर्वतासो वनानि विश्वे हृष्वं भयते अमूरा ते ॥२॥

31.

Ábhūr éko rayipate rayinām á hástaylor adhithā indra
krishṭih | vi toké apsú tānaye ca sūré 'vocanta carshaṇāyo
vivācaḥ || 1 || tvád bhiyéndra párthivāni vísyācyutā cie cyā-
vayante rājānsi | dyávākshāmū párvatāso vánāni vísavam
drīlhám bhayate ájmann á te || 2 ||

त्वं कुर्सेनाभि शुष्णनिन्दाशुर्ण गुच्छ कुर्यावं गविष्टो ।
दशे प्रपित्वे अभु सूर्येत्य सुशायधुक्मविदे रपतिसि ॥३॥
त्वं शतान्ध्यव शत्वरस्यु पुरो जघन्याप्रतीनि दस्योः ।
अशिलो यत्र शत्वा शतीत्रे दिवोदासाय सुन्वते सुतके मुरद्वाजाय गृष्णते वसनि ॥४॥
स सत्यसत्यन्महूते रणायु रथमा तिष्ठ तुविदृम्ण भीमम् ।
याहि प्रपथित्वुसोपे मुद्रिक्षम् च श्रुत श्रावय चर्षणम्बः ॥५॥

tvám kútsenābhí śúsh-
ṇam indrásúshanī yudhya kúyavam gávishṭau | dásā pra-
pitvē ádha śíryasya mushāyás cakram ávive rápānsi || 3 ||
tvám ṣatány áva śáṁharasya púro jaghanthāpratini dás-
yoḥ | áśiksho yátra śácyā śacivo dívodásāya sunvaté su-
takre bharádvājāya griñaté vásuni || 4 || sá satyasatvan ma-
haté ráṇaya rátham á tishṭha tuvinimṇa bhīmum | yāhí
prapathinn ávasópa madrīk prá. ca śruta śrāvaya carsha-
ṇibhyah || 5 || ३ ||

O Lord of riches, you are the sovereign ruler over treasures.
You hold people in your hands, and these mortals glorify
you with various adorations to obtain sons, valiant
grandsons, and sunlight. 1

Through your fear, O resplendent Lord, all the regions
of the firmament cause the unfallen rain to precipitate,
the heavens, the earth, the mountains, the forests, all the
vast, solid creations of the world are frightened at your
approach. 2

You help wise sage to fight against the inexhaustible
exploiter. You destroy malice of the mental struggle.
In conflicts you hold the wheel of the chariot of the sun
and drive away the malignant spirits. 3

You destroy the hundreds of impregnable centres of
powerful evil. O sagacious Lord, honoured by the
homage, you in your liberality bestow riches upon the
faithful friends, the learned and upon the enlightened
singers hymning your praise. 4

O leader of true heroes, possessor of infinite wealth,
may you mount your formidable car for the arduous
conflict, come to me, O Lord, the persuer of a progressive
path, for my protection. O illustrious Lord, make us
worthy of honour amongst our fellow men. 5

(११) धारित्व सूक्ष्म

(१२) पञ्चमस्तात्प्रथा शुक्ल भागदास त्रिप्ति जपनि । इन्द्रो देवता । शिष्यु एवं ॥

ॐ अपूर्व्या पुरुष्टमान्यस्ते मुहे वीराय तुवसे तुराय ।
 विरपिदाने वृजिणे शंतेनानि वचीस्युसा स्थविराय तक्षम् ॥१॥
 स मूलरा सूर्येण कवीनामवासयद्वजद्विंशुणानः ।
 स्वाधीभिर्मित्रकंभिर्वचशान उद्दुसियोगामसूजन्निदानम् ॥२॥

32.

Ápūrvyā purutāmāny asmai mahē vīrāya tavāse turāya |
 virapēśe vajriṇe śūmītāmāni vācānsy āsā sthāvīrāya taksham || १ || sa mātārā sūryeṇā kavīnām ávāsayad rujād
 ádrīm gṛīnānāḥ | svādhibhir ṛikvabhir vāyasānā uṭi usrīyā
 nām asrijan uḍānam || २ ||

स वद्धिभिर्मित्रकंभिर्गोषु शश्चन्मित्रज्ञभिः पुरुष्टवा जिगाय ।
 पुरो पुरोदा सर्विभिः सत्त्वीयन्त्वदा रुरोज कुविभिः कुविः सन् ॥३॥
 स नीव्याभिर्जरितारमच्छा मुहो वज्रेभिर्मुहद्विभ्यु शुष्ठैः ।
 पुरुष्टीरामिर्वृष्टध शितीनामा गिर्वणः सुविताय प्र याहि ॥४॥
 स सर्वेण शवसा तुको अल्लैरूप इन्द्रो दक्षिण्यतस्तुराषाद् ।
 इत्था सूजाना अनपावृद्यै दिवेदिवै विविष्टप्रमृष्यम् ॥५॥

sú vāhnibhir ṛikvabhir gōshu
 śāśvan mitājānbhiḥ purukṛitvā jigāya | pūraḥ purohā sā-
 khībhiḥ sakhiyān dṛīlhū ruroja kavībhiḥ kavīḥ sāt || ३ || sa
 nīvābhīr jaritāram áchā mahō vājebhir mahādbhiṣ ca śūsh-
 maīḥ | puruvīrabhir vīshabha kshitiñām ā girvāṇāḥ suvi-
 tāya prā yāhi || ४ || sú sārgeṇa śivasa taktó átyair apā in-
 dro dakshinatás tnrāshāt | itthā srijānā ánapāvṛid ártham
 divé-dive vivishur aprawrishiṣyām || ५ || ५ ||

I have fashioned in my words unprecedented, comprehensive, and gratifying praises to you, O mighty, heroic, powerful, speedy, adorable, and ancient wielder of justice. 1

Amidst the sages, with the Sun, He brightens the parents (earth and heaven) and glorified by them, He shatters the mountain of darkness, and casts off the fetters of kine (free thoughts) in fulfilment of the demands of the intent worshippers, and their prayers to that end. 2

He, the accomplisher of all deeds, together with His worshipper, ever offering oblations with bended knees, becomes successful in rescuing the cows (from the caves). He is friendly with his friends and far-seeing with the far-seeing. Being the destroyer of the citadels, He demolishes the strongholds of violent evil forces. 3

O showerer of blessings, propitiated by praise, come to him, who glorifies you, to make him happy amongst men with abundant food, new harvest, and exceeding strength for the welfare of mankind. 4

Endowed with natural force, possessed of swift vital power, the resplendent Lord, the overcomer of adversaries, sets free the streams of thoughts at the right time. Thus liberated, the waters of thoughts, expand daily to the insatiable goal, whence there is no returning. 5

(१३) ऋषिता शास्त्र

(१४) प्रजापत्यस्यात् सूक्ष्मप भाग्याः पुनर्होम फलः । इत्यो देवता । अध्युप अन्तः ॥

१३१ य जोर्जिष्ठु इन्द्र तं सु नौ दा मदै वृथन्त्सभिर्दीर्घस्वान् ।
 सौवैश्चयुं यो वृनवृत्सवशो वृत्रा सुमत्तु सुसहदुमित्रान् ॥१॥
 त्वा हृष्टुन्नाकसु विवाचो हक्न्ते चर्षणयः शरसातौ ।
 तं विशेषिर्विं पुणीरशायुस्त्वोतु इत्सनिता वाजुमर्वी ॥२॥

33.

Yá újishtha indra tám sú no dā mādo vřishan ava-
 bhishṭir dásvān | saúvaśvyam yó vanávat svásvo vřitrá sa-
 mátsu sásábad amitṛān || 1 || tvám hñindravase vīvāco há-
 vante carshaṇáyah śūrasātau | tvám víprebhīr ví panītr
 asāyas tvóta ít sánitā vájam árvā || 2 ||

त्वं तौ इन्द्रोमर्यै अमित्रान्दासौ वृत्राण्यायौ च शर ।
 वधीर्वर्नेत् सुधितेभिरत्क्लैरा पृत्यु दर्शि नृणां नृतम् ॥३॥
 स त्वं ने इन्द्राक्षवाभिरूती सखो विश्वायुरविता वृषे मूः ।
 स्वर्वाता यद्युपामसि त्वा युध्यन्तो नेमधिता पृत्यु शर् ॥४॥
 नुनं ने इन्द्रापराय च स्या मवा मृग्नीक उत नौ अभिष्टौ ।
 इत्था गृणन्तौ मुहिनस्य शर्मन्दुवि व्यामू पार्यै गोषतमाः ॥५॥

tvám tāñ indrobhá-
 yāñ amitṛān dásā vřitrāny áryā ca śūra | vādlīr vāneva
 súdhitebhīr átkair á prītsú darshi nṛinām nṛitama || 3 || sá
 tvám na indrákavābhīr üti sákhā vīsváyor avitá vridhé
 bhūh | svārshātā yád dhváyāmasi tvā yúdhyanto nemádhita
 prītsú śūra || 4 ||. nūnāñi na indrāparáya ca syā bhávā mri-
 liká utá no abhishṭau | itthā grīṇānto mahínasya śármāna
 diví shyāma párye goshátamāḥ || 5 || ५ ||

O resplendent Lord, showerer of blessings, grant us a son, rich in vigour, a source of happiness, a pious worshipper, a liberal giver, the one who would, whilst mounted on an excellent horse, overthrows the entire cavalry and conquer opposing enemies in combats. 1

Men of divers speech invoke you, O resplendent Lord, for their defence in their struggles. O Lord, may we, with the association of wise sages, and with your grace, subdue greedy tendencies. May the benevolent worshipper obtain nourishment under your protection. 2

O brave radiant Lord, may you control both classes of people, friends and foes, virtuous and vicious. O chief leader of leaders, you cut your foes in pieces in battles with well-plied weapons, as a wood-cutter pierces forests. 3

O all-pervading resplendent Lord, may you be a friend, and a protector with irreproachable protections for our prosperity; when warring in number-thinning conflicts, we invoke you for the acquirement of wealth. 4

May you, O resplendent Lord, now and at all other times, be verily ours; may you, to our wish, grant us all happiness, and in this manner, worshipping at dawn, glorifying you, may we abide in your brilliant and unbounded felicity, O mighty one. 5

(३४) वार्तिका गुरुम्

(१-५) वार्तिका गुरुम् भाषणक शब्दोन्म प्राप्ति । इन्द्रो देवता । पितृप एव ॥

१३४ सं च ते जुमुरिंगे इन्द्र पूर्वीर्वि च त्वर्यन्ति विस्त्रौ मनीषाः ।
 पुरा नृनं च त्वत्त्वय ऋषीणां पत्पृथ्र इन्द्रे अध्युक्त्याकाः ॥१॥
 पुरुषान्तो यः पुलार्तं ऋभ्यां एकः पुरुषशस्तो अस्ति यज्ञः ।
 रथो न महे शवेसे पुजानोऽसामिरिन्द्रो अनुमायो भूत ॥२॥

84.

Sām ca tve jagmūr gura indra pūrvīr vī ca tvād yanti
 vibhīvī manishāḥ । purā nūnām ca stutāya ṛshinām paspri-
 dhrā īndre āḍhīy ukthārkā ॥ 1 ॥ puruhūtō yāḥ purungūrtā
 ṣibhvañ ēkaḥ puruprasastō asti yajñaiḥ । rātho nā mahē sā-
 vase yujānō 'smābhīr īndro anumādyo bhūt ॥ 2 ॥

न य हिसन्ति धीतयो न वाणीरिष्टे न क्षत्तीद्विभि वृद्धवृन्तीः ।
 यदि स्त्रोतारः श्रातं यत्साहस्रै गृणन्ति गिर्वेणसं शो तदस्ते ॥३॥
 असा पुतहिव्युचेव मासा मिमिक्षा इन्द्रे न्ययामि सोमः ।
 जनं न धन्वन्तर्मि सं यदपाः सत्रा वाच्छुर्वेनानि यज्ञः ॥४॥
 असा पुतन्मायामृगवन्माया इन्द्राय स्त्रोत्रं मृतिमिरवाचि ।
 असूद्यथा महुनि चूत्रनूर्ये इन्द्रो विश्वामुरविता वृधश्च ॥५॥

nā yām
 hīnsanti dhītayo nā vāṇīr śūdrām nākshantil abhi vardhā-
 yantih । yādi stotārah satām yāt sahāgram grīvā-
 ṣasam sām tād asmai ॥ 3 ॥ āsmā etād divy ārcēva māsā
 mimikshā īndro ny āyāmi sōmah । jānam nā dhānvann
 abhi sām yād āpaḥ satrā vāvridhur hāvanāni yajñāsh ॥ 4 ॥
 āsmā etān māhy āngūshhām asmā īndrāya stotrām matibhir
 avāci । āsad yāthā mahatī vrītrātūrya īndro visvāyur avitā
 vṛidhāś ca ॥ 5 ॥ ० ॥

O resplendent Lord, profuse praises and commendations diversely proceed to you. These prayers and hymns, revealed to seers, have been vieing today with each other, as in the past, in glorifying the supreme Lord. 1

The Supreme Lord, ever propitiated by us, is mighty and eminent, invoked by all, is especially honoured by sacred dedications and prayers. All of us are attached to Him for the attainment of great strength, as one to a chariot. 2

All praises contributing to His exaltation proceed to resplendent Lord, whom no acts, no words can harm. Hundreds and thousands of adorers glorify Him. He alone is worthy of supreme adoration, and as such, may you honour him with affection. 3

Loving devotional prayers of mixed up feelings in various forms have been composed for the Lord to be offered on the day of worship with reverence (as herbal juices in fire sacrifices). These praises, together with dedicated acts delight Him, as water delights a man who is in a desert. 4

To this Lord has this earnest eulogy been addressed by the devout, in order that the all-pervading Lord may be our defender and exalter when we are fighting against adversaries. 5

(१५) पञ्चमिंसं सूक्तम्

(१५) पञ्चमिंसं सूक्तम् भारद्वाजो कर मणि । इहो देखा । विद्युत् एव ॥

१३८ कुदा भुवन्नयेद्यापिणि ब्रह्मे कुदा स्तोत्रे सहस्रपोष्ये दाः ।
 कुदा स्तोत्रे वास्त्योऽस्य गुणा कुदा धियः करसि वाजरकाः ॥१॥
 कहि स्त्वत्तदिन्दु यज्ञमिनृन्वीर्वीर्शराज्ञील्लयासे जयाजीन् ।
 त्रिघातु गा अधि जयासि गोप्त्विन्द्र सुमं स्वर्वदेहसे ॥२॥

35.

Kaṇā bhuvan rāthakshayāṇi brāhmaṇa kadā stotré sa-hasraposhyāṇi dāḥ । kadā stōtiām vāsayo 'sya rāyā kadā dhīyah karasi vājaratnāḥ ॥ १ ॥ kārhi svit tād indra yāu pṛishbir nṛin vīrafr vīrān nilāyāsc jāyājīn । tridhātu gā ádhi jayāsi gōshv indra dyumnaṁ svārvad dhely asme ॥ २ ॥

कहि स्त्वत्तदिन्दु यज्ञरित्रे विश्वप्सु ब्रह्मे कुण्वः शविष्टु ।
 कुदा धियो न नियुतो युवासे कुदा गोमधा हवनानि गच्छाः ॥३॥
 स गोमधा जरित्रे अर्चभन्दु वाजश्रवसे अधि धेहि पूर्णः ।.
 पीपिहीषः सुदृढामिन्द्र धेनुं भरद्वाजेषु सुलचो मरुच्याः ॥४॥
 तमा नुनं वृजनमन्यथा चिन्कूरो यच्छक्र वि दुरो गृणीषे ।
 मा निरर्त उकुदुधेष्य धेनोराहित्तसान्वहाणा विप्र जिन्व ॥५॥

kārhi svit tād indra yāj jaritrē visvāpsu brāhma kriṇūvah
 śavishtha । kadā dhelyo nā niyuto yuvāsc kadā gomaghā
 hāvanāni gachhāḥ ॥ ३ ॥ sā gomaghā jaritrē śivascandrā vā-
 jaśravaso ádhi dhchi pṛikshah । pīpīlīshah sūdūghānī indra
 dhenām bharadvājeshu surūco rurneyāḥ ॥ ४ ॥ tām ā nūnam
 vṛijānam auyāthā cie elīśro yāc chakra vī dūro gṛīpīshō ।
 mā nīr aram ūkudūghasya dhenor āṅgirasiān brāhmaṇā
 vipra jinva ॥ ५ ॥ ? ॥

When would your chariot reach its destination? When would our prayers be heard? When will you grant your devotees the means of maintaining thousands? When will you recompense our adorations with riches? When will you render our sacred works productive of nourishment. 1

O, resplendent Lord, when will you unify leaders with leaders, heroes with heroes, and give us victory in struggles? When will you let us win threefold metal-yielding earth (copper, silver and gold mines)? And when will you reward us with celestial glory? 2

O most vigorous Lord, when will you grant your worshipper that wealth which is all-sustaining? When will you yoke your vital powers, as we yoke intellect? When will you render our homage productive of wealth? 3

O resplendent Lord, may you grant wealth to your worshipper, which may bring him cattle, splendid horses, and renowned vigour. May you multiply nourishment, and strengthen the kine bright and shining to be easily milked by the enlightened bearers of knowledge. 4

O mighty resplendent Lord, destroyer of evils, let our adversary take a different course. We glorify you as you are inspirer of brave. Never may I desist from the praise of the provider of excellent gifts. May you satisfy the sages with zeal and wealth. 5

(११) एतिष्ठ सूक्तम्

(१-५) पश्चर्पत्वात्य उक्तस्य मारपात्रो नर क्षमः । इन्हों देवता । गिरुः अदः ॥

सूक्ता मदासस्तवं विभजन्याः सूक्ता रायोऽधु ये पार्थिवासः ।
सूक्ता वाजानामभवो विभुक्ता यहेवेषु धारयथा असुयैम् ॥१॥
अनु प्र यैन् जन् जोजो अस्य सूक्ता दीधिरे अनु वीर्योय ।
स्युमृग्यम् दुधुयेऽर्वते च कर्तुं वृक्षान्त्यपि वृत्तहत्ये ॥२॥

36.

Satrā mādāsas táva viśvájanyāḥ satrā rāyō 'dha yb
pārthivāsaḥ | satrā vājānām albhavo vibhaktā yād devéshu
dhārayathā asuryām || 1 || ánu prā yeje jána ójo asya satrā
dadhire ánu vīryāya | syūmagṛībhhe dūdbhayé 'rvate ca krā-
tum् vriñjanty ápi vrītrahátye || 2 ||

तं सत्रीचीरुतयो धृष्ट्यान् पीस्यानि नियुतेः सभुरिन्द्रम् ।
सुमुद्रं न सिन्धव त्रुक्ष्यद्गुणा उल्ल्पचसुं गिरु आ विशन्ति ॥३॥
स गृष्णस्वामुषे सजा गृणानः पुरुषन्द्रस्य लभिन्दु वस्तः ।
पतिर्वमूथास्तमो जनानामेको विशेष्य मुवनस्य राजा ॥४॥
स तु श्रुधि श्रुत्या यो दुवेष्यदीर्णं भूमाभि रायो अर्यः ।
असो यथा नः शवेसा चक्षुनो युगेषुर्गे वर्यसु चेकितानः ॥५॥

tām sadhrīcīr ūtāyo
vrishnyāni paūnsyāni niyūtaḥ saścūr īndram | samudrām
nā sīndbava ukthāśtelīmā uruvyāeasam् gīra ā viśanti || 3 ||
sā rāyās khām úpa sījā īrīnānāḥ puruseandrāsyā tvām
īndra vāsvah | pātir bahūlāsamo jānānāni ēko viśvasya
bhūvanasya rājā || 4 || sā tú srudhi srūtyā yó duvoyur
dyaur nā bhūmabhī rāyo aryāḥ | áso yāthā nah sāvasā ca-
kānu yugé-yuge vāyasā cēkitānab || 5 || 8 ||

Truly are your exhilarations as well as your riches which exist on earth beneficial to all men. Truly are you the distributor of food, whereby you maintain vigour amongst cosmic powers. 1

The worshippers praise especially the strength of that resplendent Lord. Verily, they rely upon Him for courageous deeds. They offer worship to Him who is the seizer of adversaries, the assailant,—marching in columns of forces, who is the subduer of foes, and who is known for the destruction of the devil of ignorance. 2

The associated vital principles, heroic spirits, virile strength and all the harnessed energies serve resplendent Lord in His cosmic deeds. Also powerful prayers flow to His glory as rivers flow into the ocean! 3

Glorified by us, O resplendent Lord may you let the stream of much-delighting, home-conferring affluence, flow freely, as you are the unequalled sovereign Lord of men, and the sole sovereign of all the world. 4

O resplendent Lord, may you listen to our laudations. Verily, you are gratified by our adoration, and, like the sun, cast away the deep shadows of dark forces, you are endowed with strength. We glorify you and present to you our offerings, and homage. May you keep yourself in close proximity with us, just as you have been always, in every era of the past. 5

(१७) रातिंगं शुल्कम्

(१८) वश्वर्णस्य सूक्ष्मस्य शार्णम्पत्तो भगदाम जप्ति । इन्द्रो देवता । चित्पुरुषः ।

अर्वाग्रथै विश्ववारं त उग्रेन्द्रं युक्तासो हरयो वहन्तु ।
 कीरिम्बिन्दि त्वा हवते स्वर्वावृद्धीमहि सधुमादस्ते अव ॥१॥
 प्रो द्रेणो हरयः कर्मीगमन्युनानासु क्रम्यन्तो अमूवन ।
 इन्द्रो नो अस्य पूर्व्यः परीयाहयुक्तो मदस्य सूक्ष्मस्य राजा ॥२॥
 आसन्नाणासः शवसानमच्छेन्द्रं सुचुके इच्छासो अस्थाः ।
 अभि श्रव ऋज्यन्तो वहेयुर्न् चित्पुरुषो वायोरमृतं वि दत्स्येत् ॥३॥

॥७॥

Arvág ráthāṇi visvávārami ta ugréndra yuktáso hárayo
 valantu | kiris̄ eid dhí tvā hávate svárvān r̄idhiwáhi sa-
 dhamádas te adyá ॥ १ ॥ prú dróṇe hárayaḥ kármägman pu-
 nänása r̄ijyanto abhūvan | śudro no asyú pūrvyáḥ papiyād
 dyukshó mādasya somyásya rájā ॥ २ ॥ āsaarāpásah̄ ṣavasā-
 nám áchéndram̄ sucakré rathyāśo ásvāḥ | abhí śréva r̄ij-
 yanto vaheyur nū cīn nū vāyór amṛstam̄ vī dasyet ॥ ३ ॥

गरिष्ठो अस्य दक्षिणमिथुतीन्द्रो मधोनौ तुविकूमितमः ।
 यवा वज्रिवः परियास्यंहो मधा च चृष्टो दयसे वि सूरीन् ॥४॥
 इन्द्रो वाजस्य स्वविरस्य द्रातेन्द्रो गीभिर्वैर्धतो वृद्धमहाः ।
 इन्द्रो वृत्रं हनिष्ठो गस्तु सत्वा ता सूरिः पृणति तृतुजानः ॥५॥

váriṣhṭho asya dákszinám iyartindro maghónám tuvikür
 mitamah̄ | yáyū vajrivah̄ pariyásy áñho maghā ca dhřishño
 dāyasc vī sūrīn ॥ ४ ॥ índro vājasya sthávirasya dātendro
 gīrbhír vardhatam̄ vriddhámahāḥ | índro vṛitrum̄ bániṣhtho
 astu sátvá tā sūrīḥ priyatí tūtujānah̄ ॥ ५ ॥

O vigorous resplendent Lord, let your speedy rays of radiance bring your much coveted chariot to us. Your devoted adorer, verily, invokes you. May we today share your exhilaration, and thereby increase our happiness. 1

The ever-new devotional lyrics sung continuously at our sacred worship and sanctified, proceed direct into the pitcher of cosmos. May the eternal illustrious sovereign Lord of these exhilarating praises drink this elixir of our devotional love. 2

May the everywhere-going straight-proceeding speedy aura of divine glory convey the mighty resplendent Lord in His strong-wheeled chariot to our works, and never may the ambrosial devotion waste in wind. 3

The resplendent Lord, superb in strength, the performer of many great deeds, appreciates the contributions of the liberal donor amongst the opulent for public good. Thereby He, the wielder of punitive justice, removes sin, and with resolute firmness of purpose, bestows riches upon the worshippers. 4

Resplendent Lord, the illustrious one, is the donor of substantial nourishments. We make His glory widely known through our praises. May He be the destroyer of an adversary. Verily, He is the especial slayer of the clouds of Nescience. He, the animator, the quick-mover, grants us much-desired riches. 5

(१८) गायत्रिं सूक्ष्म

(१-४) पवर्षस्यात् सूक्ष्मस शाईस्यो नरहाव भवति । स्त्रे देवता । गिरुः इनः ॥

अपीकृत उद्गु नक्षित्रतमो मुहीं भर्त्तुयुमतीमिन्द्रहृतिम् ।
 पञ्चसीं धीति दैव्यस्य यामुङ्गनस्य श्रुतिं वेनते सुदातुः ॥१॥
 द्वूराश्चिदा वेस्तो अस्य कर्णा धोषादिन्द्रस्य तन्यति ब्रुवाणः ।
 एयमैनं द्वेचहृतिर्वृत्यान्मुद्रश्चगिन्द्रमियमुच्यमाना ॥२॥

— १ — १८.

Ápād itá úd u naś citrátamo mahíṁ bharshad dyomá-
 līm īndrabūtīm | pānyasim̄ dhitīm daivyasya yāmañ jána-
 sya rātīm vanate sudātuh ॥ 1 ॥ qūrāc eid á vasato asya
 kārtñā ghōshād īndrasya tanyati bruvānāḥ | éyam enaī de-
 vābhūtir vīvṛityān madryāg īndram iyām̄ ṛicayámānā ॥ 2 ॥

ते वो धिया पूर्मयो पुराजामजारमिन्द्रपञ्चनृष्टकैः ।
 वक्षा च गिरे दधिरे समसिन्महीय स्तोमो अधि वर्धदिन्द्रै ॥३॥
 वर्धीयं सूक्ष्म उत्त सोम इन्द्रु वर्धीद्वाक् गिरे तुक्ष्या च मन्त्र ।
 वर्धीहेनसुपमो यामलक्तोवर्धान्मासाः शुश्रो यामु इन्द्रम् ॥४॥
 पुचा जंज्ञानं सहस्रे असामि वावृधानं राधसे च श्रुतायै ।
 महासुभमवसे विप्र नूनमा विवासेम वृत्तयैषु ॥५॥

tām̄ vo dhiyā paramāyā purājām̄ ajāram īndram abhy-
 ānūsby arkaśāḥ | brāhma ca gīro dadhiré bām̄ asmin ma-
 hāns ca stómo ádhi vardhad īndre ॥ 3 ॥ vārdhād yām̄
 yayāna ut्तi sōma īndram̄ vārdhād brāhma gīra ukthā ca
 manoma | vārdhāhainam ushāso yāmānum aktór vārdhān mā-
 cāli sātādo dyāva īndram ॥ 4 ॥ evā ja jñānām sahase ásāmi
 vāvṛidhānām rādhase ca śrutāya | nāhām ugrām ávase
 vīpra nānām á vivūvema vītratāryeshu ॥ 5 ॥ १० ॥

May the most marvellous resplendent Lord drink from this loving cup of devotion. May He accept our earnest and brilliant invocations. May the munificent Lord accept the offering and the praiseworthy adoration at the place of sacred work of the devout worshipper. 1

Reciting His praise, the worshipper calls aloud, so that by the sound it may reach the ear of Lord, even if He is far off. May this invocation entreating Him to come, bring the Lord in close proximity of the devotee. 2

I glorify Him, the undecaying and ever loving resplendent Lord, with hymns and with pious worship. All our offerings and praises proceed to Him and increase in glory when so addressed. 3

He is the resplendent Lord, whom our worship and offerings exalt. He is the Lord, whom the oblations, the praises, the prayers, the adorations exalt, whom the course of day and night exalts, and whom years, months and days exalt. 4

So, O all-wise resplendent Lord, may we today propitiate you for conquering our foes. You are manifested in the creation. You are mighty and free and your glory is greatly augmenting. We invoke you for the sake of wealth, fame and protection, and for the destruction of our evil impulses, hostile to us. 5

(११) एकोपचत्वारिंशं सूक्तम्

(१-४) मन्द्रस्य शूलस्य शृणुक्त्वा भगवान्मय गतिः । इति देवता । निष्ठूऽन्तः ॥

मुन्द्रस्य कुर्वेर्दिव्यस्य वक्षेविश्वमन्मनो वचनस्य मध्यः ।
 अपा नुस्तस्य सञ्चुनस्य देवेषो युवस्य शृणुते गोतीमा ॥१॥
 अयम्मुजानः पर्वदिमुक्ता कुतर्थीतिभिर्क्षम्युम्युजानः ।
 रुजदर्शणं वि वृद्धस्य सानुं पुणीर्विचौभिरुमि योग्युदिन्द्रः ॥२॥

39.

Mandrasya kavér divyásya vásmer vípitumammano varanásya mādhvah | ápá nas tásya saeannásya devésho yuvavasgrinaté góagrah || 1 || ayám usānáh páry ádrim usrá ritidhitibhir ritayng yujánáh | rujád árugnám vi valásya sánum paníir vácobhir abhí yodhad Indrah || 2 ||

अथ द्योतयदशुनो व्याकूल्योषा त्रस्तोः शुरद् इन्दुरिन्द्र ।
 दृमे केतुमदधुर्वै शिदङ्गे शुचिजन्मन उषसंक्षकार ॥३॥
 अथ रौचयवृक्षो रुचानोऽयं वासयुद्यृतेन पूर्वीः ।
 अयमीथत फत्युग्मिरथैः स्वर्विदा नार्मिना चर्षणिप्राः ॥४॥
 नू शृणुनो शृणुते प्रेन राजुनिधैः पिन्व वसुदेवोप पूर्वीः ।
 अप ओषधीरविषा वनानि गा अर्वतो ननृत्से रिरीहि ॥५॥

nyám dyotayad adyáto vy áktin doshá vástoh sáraida indur indra | imám ketum adadhur nū cid alinám śneijanmana ushásas cakara || 3 || ayám rocayad arúco ruciño 'yám vásayad vy riténa púrvih | ayám iyata ritayngbhīr ásvaih svarvidā nábhinā carshaniipráh || 4 || nū grinānó grinaté pratua rajann isbah pinva vasudéyāya púrvih | apá óshadhlír avishá vínāni gá árvato nrin ricáse ririhi || 5 || 11 ||

O resplendent self, may you cherish our sweet, exhilarating, inspiring, celestial, fruit-yielding loving devotion, commended by the wise. It is worthy of praise and acceptance. May you, O divine Lord, bestow upon your worshippers devotees food and milk, the prime product of the cow. 1

Determin'd to recover the knowledge concealed in dark rocks of mystic heart, the soul associated with vital breaths, and animated by their veracious activity shatter the infrangible rock of the sinful mind and overwhelm the selfish greed with reproaches. 2

The moon brightens up dark nights, and the sun brightens morns, days and seasons. Ancient people establish it as the ensign of days and it has made the dawns, born in splendour. 3

This radiant sun illuminates the non-radiant worlds. He pervades many dawns with true lustre. The Sun, the benefactor of men, moves in a chariot drawn by horses, harnessed by praises laden with riches. 4

O sovereign Lord of eternity, when glorified, may you bestow abundant food upon him who praises you, and to whom affluence is due. May you grant to the worshipper water, plants, innoxious woods, cattle, horses, and men. 5

(४०) पञ्चार्दिं सुतम्

(१०) पञ्चार्दिं सुतम् शाहन्त्यो भग्नान् कृषिः । इत्था देवता । गिरुः एवः ॥

१३१ इन्द्र पितृ तुभ्यं सुतो मदायावं स्य हरी वि सुचा सख्या ।
 उत्र प्र गाय गुण आ निष्ठायाथो यज्ञाय शृणते वयो धाः ॥१॥
 अस्य पितृ यस्य जहान इन्द्र मदाय कल्य अपिंशो विरप्शिन् ।
 तस्मै ते गायो नर आप्ते अद्विसिद्धं समेष्टन्तीतये सप्तस्य ॥२॥

40.

Indraḥ pīha tūbhyaṃ sutō mādayāva sya hūrī vī mūca
 sākhāyā | utā prā gāya gaṇā ā nishādlyātha yajñāya grīṇatē
 vāyo dhāḥ ॥ 1 ॥ āsyā pīha yāsyā jajñānā indri mādāya
 krātve āpībo virapśin | tām u te gāvo nārū āpo ādrīc īndu
 sām ahyan pītāyo sām asmai ॥ 2 ॥

समिदे अस्मी सूत इन्द्र सोमु जा त्वा यहन्तु हरयो वाहिष्ठाः ।
 त्वायुना मनसा जोहवीमीन्द्रा याहि सुविताय मुहे नः ॥३॥
 आ याहि शधेदुश्नाय यगुथेन्द्रं सुहा मनसा सोमपेयम् ।
 उप्र ब्रह्माणि शृणव इमा नोऽथो ते यज्ञस्तन्त्रेऽ वयो घात ॥४॥
 यदिन्द्र विवि पार्ये यद्धुग्यदा स्वे सर्वते यज्ञ वाभि ।
 अतो नो यज्ञमवसे लियुत्वान्त्सुजोपाः पाहि गिर्वणो मुसद्धिः ॥५॥

sāmīddhe agnau
 sutā indra sōma ā tvā vahantu hārayo vāhishthāḥ | tvā-
 yatā mānasā johavīnīndrā yāhi suvitāya māhē nah ॥ 3 ॥ ā
 yāhi sāśvad usatā ynyāthēndra maha mānasā somapéyam |
 úpa brāhmāṇi śrīṇava imā nō 'thā te yajñās tanvē vāyo
 dhāt ॥ 4 ॥ yād indra divī párye yād rīdhag yād vā svō sā-
 dane yātra vāsi | áto no yajñām ávase niyútvān sajōshāḥ
 pābi girvano marúdbhīḥ ॥ 5 ॥ 12 ॥

O resplendent self, may you partake of this joy, which is effused for your exhilaration. May you restrain your friendly senses. May you among other forces respond to our hymns. May you provide strength to him who lauds and honours you. 1

May you, O mighty soul, drink this nectar, which you have tested as soon as born for the purpose of promoting great deeds. This divine elixir has been prepared for you by the joint collaboration of cows, the priests, waters and stones. 2

The sacred fire is kindled, spiritual joy is experienced; let vigorous senses bring you here. I invoke you here, O innerself, with an attitude wholly devoted to you; please come here for our pleasure and prosperity. 3

You have been associating yourself in the similar efforts. May you come now with a generous attitude to accept our loving devotion. May you hear our praises. May the worshipper offer homage to glorify your personality. 4

O resplendent self, whether you abide in the distant heaven, in any other place, or in your own abode, or wheresoever you be, from there may you being propitiated by praise, harness your energy and associated with vital principles be well pleased to protect our worship for our preservation. 5

(१) पद्मधनार्थिं नक्षम्

(१-१) पद्मरंव्यात्य गतम्य शारेभन्वो मद्याम कपिः । इन्हो देवता । शिषुप छनः ॥

अहेळमानु उषे याहि युज्ञं तुभ्ये पवन् इन्द्रयः सुनासः ।
 गावो न वैश्विन्नस्तमोऽको जच्छेन्द्रा गहि प्रथमो युज्ञियानाम् ॥१॥
 या तैं काकुल्युरुहता या वरिष्ठा यस्या शश्वत्पितृसि मध्ये ऊर्मिम् ।
 तथा पाहु प्र तैं अच्चर्युरस्तात्सं ने वज्रो वर्ततामिन्द्र गृव्युः ॥२॥

11.

Áheśamāna उपा याहि यजुःामि तुभ्यामि पवान्ता फुदावाः
 सुक्षिषाः । गावो नाव वज्रिन् स्वामि ओको आचेन्द्रागहि प्रा-
 थमो यजुःायामि ॥ १ ॥ या ते काकुत्सुरुहता या वरिष्ठा यस्या शश्वत्पितृसि मध्ये ऊर्मिम् ।
 याया शाश्वत पिबासि माध्ल्या ऊर्मिम् । ताया पाहि प्रा ते अध-
 वार्यान् अस्त्रात् सामि ते वाज्रो वर्ततामि इन्द्र गव्युः ॥ २ ॥

प्रथ दृप्तो धृप्तमो विश्वरूपु इन्द्रायु धृप्ते समक्षारि सोमः ।
 प्रतं रिव हरिवः स्यातरम् यस्येशिषे प्रुदिवि चस्ते अन्नम् ॥३॥
 सुतः सोमो वासुतादिन्द्र वस्यानुयं श्रेयाशिकितुषे रणाय ।
 प्रतं तितिर्व उषे याहि युज्ञं लेन् विश्वास्तविषीरा पृष्णस्य ॥४॥
 छ्यामसि लेन्द्र याद्युर्वाहरे ते सोमस्तन्वे भवानि ।
 शतकतो मादप्यस्वा सुतेषु ग्रासी अव एतनासु प्र विष्णु ॥५॥

eshā drapsó vṛishabhló visvárūpa īindrāya vṛishñe sám akāri
 sómaḥ । etām pība hariva sthātar ugra yásyēśiṣe pradīpī^v
 yás te ánuam ॥ ३ ॥ sūtāḥ sōmo ásutaḥ indra vásyān ayám
 śreyān cikitishé rájāya । etām titirva उपा याहि यजुःामि
 téna visvās tūvishir ā priṇasva ॥ ४ ॥ hváyāmasi tvéndra
 yāhy arvān áraṇi te sómas tauvē bhavāti । sūtakrato mā-
 dūyasyā sūtēshū prāśniśū ava pŕitānāsu pŕi vikshū ॥५॥

O un-irascible resplendent Lord, may you come to bless our sacred works. The sweet elixir of devotional songs has been offered to you with pure hearts. O wielder of punitive justice, the devotional elixir flows towards you, as cows assemble in their stalls. Come, O Lord, The first of those, who are worthy of respect. 1

O resplendent Lord, may you relish these devotional expressions with well-pleased and generous heart, just as one consumes sweet elixir with expanded tongue. The ministrant priest stands here before you. O resplendent Lord, let your adamantine justice be hurled against our evil tendencies, for the recovery of our shrouded conscience. 2

This dropping omniform elixir of devotional expressions, O Lord, the showerer of benefits, has been duly prepared for you, the granter of blessings, possessor of radiant rays, ruler over all and omnipotent. May you, O Lord, drink this, over which you have a natural first privilege and which is your food. 3

O resplendent Lord, the prayer coming out of a heart is more effective than that which is merely verbal, just as effused elixir is superior to the one not effused. You are the best judge, of which of the two, would give you pleasure. You are capable of subduing harmful tendencies. May you approach this worship, and thereby strengthen Nature's forces in our interest. 4

We invoke you, O resplendent Lord, come down. May our elixir of loving devotion be sufficient for your satisfaction. May you be delighted, O performer of hundreds of selfless deeds, with our reverential homage. May you defend us in our struggles against wicked people. 5

(४३) दिश्मनारिंशं प्रत्यं

(१-५) चतुर्मयस्याम्य सुतम्य पर्यास्तो मात्राव ऋषि । इदो देगतः । (१-१) प्रयमादित्यपव्य
उत्तरः । (५) चतुर्मये कर्त्तव्य सुतमी उत्तरी ॥

११७०

प्रत्यस्यै पिपीषते विश्वानि विद्वृपे भर ।
अरुणमास्य जग्मयेऽप्यचाहद्यने नरे ॥१॥

42

Praty asmai pīpiṣhate vīśvāni vidvīshe bhara | aramga-
māya jāgmayé 'paścāddaghvane nāre || 1 ||

एमैनं प्रत्येतत् सोमेभिः सोमपातमम् ।
अमत्रेभिर्कृजीष्णिमिन्दै सुतेभिरिन्दुभिः ॥२॥
यदी सुतेभिरिन्दुभिः सोमेभिः प्रतिभृष्यथ ।
वेदा विश्वस्य भेषिरो वृपनंतुमिदेष्टे ॥३॥
अुसाअंस्मा इदन्धुसोऽध्ययोः प्र भरा सुतम् ।
कुवित्समस्य जेन्यस्य शार्धेनोऽभिश्वस्तेवुरुपारत् ॥४॥

éni enam pra-
tyétana sómebhīḥ somapātānam | ámatreblīr ḥijisbínam sa-
dram sutébhīr īndubhīḥ ॥ 2 ॥ yádī sutébhīr īndubhīḥ sóme-
bhīḥ pratibhīshathā | vēdā vīśvasya médbiro dhřishát tám-
-tam id éshate ॥ 3 ॥ asmā-asmā id ándhaśo 'dhyaryo prá-
bharā sutám | kuvit samasya jénysasya śárdhato 'bhīsaster
avasparnt ॥ 4 ॥ १४ ॥

May you offer the homage to him who is desirous to relish it; who knows all things, whose movements are all-sufficient and who goes readily to help sacred works. He is always a true leader, never a follower. 1

Just as one proceeds with sweet dinks to a quaffer; may you with your loving devotion, proceed to the proximity of the earnest acceptor of the spiritual prayers. Go to the vigorous Lord, with the vessels of your heart filled with loving devotion. 2

May you come to the sagacious Lord with well-thought, intense and overflowing devotion. He knows your inner desires. He, the suppressor of adversities, assuredly grants your wish whatever it may be. 3

May you offer, O priest, to Him, and Him alone this homage of sacrificial food, and may He ever defend us against the malignity of every superable adversary 4

(४१) विष्णवार्तिं शुल्म

(१-५) अत्रकर्मन्यात्य शुल्म यात्म्यतो मादाव इति । इत्यो देवता । अधिक इदः ०

११२१ यस्य त्यच्छम्नरं मदे दिवीदासाय रूपये । अ॒यं स सोमं इन्द्रं ते सुतः पित्रे ॥१॥
 यस्य तीव्रसुतं मदुं प्रथुमन्तं च रक्षते । अ॒यं स सोमं इन्द्रं ते सुतः पित्रे ॥२॥
 यस्य गा अ॒न्तरशमनो मदेऽद्व्यहा अ॒वास्तुजः । अ॒यं स सोमं इन्द्रं ते सुतः पित्रे ॥३॥
 यस्य मन्द्रानो अन्धक्षो माधोनं दृष्टिषेऽश्वः । अ॒यं स सोमं इन्द्रं ते सुतः पित्रे ॥४॥

43.

Yáya tyác chámbaram máde dívodásáya randháyah |
 ayám sá sóma indra te sutáḥ pīta || 1 || yáya tīrasútam
 mádam mádhyam ántam ca ríkshase | ayám sá — || 2 ||
 yáya gá antár áśmano máde dríllá avásrijah | ayám sá
 — || 3 || yáya mandānó ándhaso mágħlonaṇi dadhibhó gá-
 vah | ayám sá — || 4 || १८ ||

(४२) विष्णवार्तिं शुल्म

(१-२५) विष्णवार्तिं शुल्म यात्म्यतः संस्कृतिः । इत्यो देवता । (१-१) प्रथमादिक्षबद्य-
 ल्लाप्तुर्, (१-२५) तत्त्वाद गण्मादिपोडासार्थ विष्णुप्, (१) जहन्माद विष्णु इत्यादिः ०

११२२ यो रैविदो रुपिन्त्मो यो शुक्लेर्युश्चर्वत्तमः ।
 सोमः सुतः स इन्द्रं तेऽस्ति स्वधापते मदः ॥१॥
 यः शुभमस्तुविश्वगम च ते गुणो द्रुमा मतीनाम् ।
 सोमः सुतः स इन्द्रं तेऽस्ति स्वधापते मदः ॥२॥
 येन वृद्धो न शावसां त्रूपो न स्वाभिरुतिभिः ।
 सोमः सुतः स इन्द्रं तेऽस्ति स्वधापते मदः ॥३॥

44.

Yo rayivo rayim̄tamo yo dyumnaśr dynmnávattamah |
 sómah sutáḥ sá indra té 'sti svadhāpate mádaḥ || 1 || yáḥ
 sagmás tuvisagma te rāyó dāmā matinām | sómah sutáḥ —
 || 2 || yéna vridhdhó ná sávasā turó ná svábhīr útibhīḥ | só-
 mah sutáḥ — || 3 ||

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Here is that elixir of devotion offered to you, O resplendent Lord, in the exhilaration of which you subdue dark clouds of ignorance for the sake of the servants of the divine order. This is expressed for you O resplendent, please accept and rejoice. 1

Here is this sweet elixir of devotional praises, the exhilarating words of which, when freshly composed and recited as offerings at dawn, or at noon, or at the evening worship you cherish. This is expressed for you, O resplendent, please accept and rejoice. 2

Here is this nectar, in the exhilaration of which you liberate the intellect, firmly concealed within the rocks of ignorance. This is expressed for you, O resplendent, please accept and rejoice. 3

O resplendent Lord, you become magnanimous when you are exhilarated by our offerings of devotional elixir. This is expressed for you, O resplendent, please accept and rejoice. 4

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O opulent Lord, here is an elixir, abounding in riches and most splendid in glory. O resplendent Lord, master of all food offerings, this elixir of loving devotion has been effused for your exhilaration. 1

O possessor of felicity, here is an elixir, which is delightful and the bestower of wealth and wisdom on your votaries. O resplendent Lord, master of all food offerings, this elixir of loving devotion has been effused for your exhilaration. 2

Here is this elixir poured out whereby you augment in strength, and, together with your defending vital forces become victorious. O resplendent Lord, master of all food offerings, this elixir of loving devotion has been effused for your exhilaration. 3

त्यमुं गे अप्रहणं गृणीष शब्दमस्यतिम् ।
 इन्द्रं विश्वासाहं नरं भंहिषु विश्वचर्षणिम् ॥४॥
 यं वृथ्यन्तीहिरः पनि तुरस्य राधेः ।
 नामिहवेन्द्रं रोदेमी देवी शुभ्यं सपर्यनः ॥५॥
 नहं उक्थस्ये वृहणेन्द्रोयोपन्तृणीषणि ।
 विषो न यस्योतयो च यदोहन्ति सुक्षितः ॥६॥
 अविद्वदक्षौ मिद्रो नवीयान्पानो देवेभ्यो यस्यो अचेत् ।
 सुमवान्त्तन्त्रोत्यभियोनरीभिरुत्या प्रायुरभवत्सरित्यः ॥७॥

tyām u vo áprabhanam grīñishé sávahas
 pátim | índram visvásáham náram máñibishálham visvácar-
 abaním || 4 || yám várdbáyantíd gírah pátim turisya rádhn-
 saḥ | tám in ny ásyā ródasi deví súshunam saparyataḥ
 || 5 || १८ ||

tád va ukthásya barhánéndrāyopastriñisháni | vísó ná
 yásyotáyo ví yád róhanti sakshítah || 6 || ávidad dáksham
 mitró náviyān papánó devébhyo vásyo acait | sasaván
 stanlábhir dhantáribhír urushyá pátýur abhavat sákhíbbhayah
 || 7 ||

कृनस्य पुष्टि वेदा अंगायि श्लिये मनोति देवासो अकन् ।
 दध्नो नामे मुहो वर्चोभिर्पुरुद्धाये त्रैन्यो व्यवः ॥८॥
 ग्रुपत्तम् दक्षं धेष्यम् सेध्या जनानां पूर्वरातीः ।
 वर्णीयो यतः कृणुहि शर्चीभिर्धनस्य सानावुसाँ अविहृ ॥९॥
 हन्तु तुभ्यमिन्द्रघवज्ञभूम् वृयं द्रुते हरिष्यो मा चि वेनः ।
 नक्तिरापदेक्षो भर्त्युदा किमङ्ग रथ्यतोदत्तं त्याहुः ॥१०॥

ritásya pathí vedhá apáyi śriyé mánūñsi devásao
 akran | dádháno náma mahó vácobhír vápur dríṣáye venyó
 vy ávali || 8 || dyumáttamam dáksham dhébhy asme sédbhā
 jánānām pürvír áratiḥ | várshíyo výyah kṛinuhi sácebhír
 dhánasya sátiāv asmāñ aviddhi || 9 || Indra túbhyam in ma-
 ghavann abhūma vayáñ dātre harivo má ví venalı | nákir
 ápáñ dadṛiṣe martyatrā kíñ aügá radhracódanam tvābuli
 || 10 || १७ ||

For you I glorify that Lord, who never harms any one, who is the Lord of strength, the all-subduing, the leader of ceremonies, the most splendid and the beholder of the universe. 4

The divine heaven and earth adore that vigour of Him which our hymns glorify. He appropriates the wealth of wicked persons. 5

For your seating, resplendent Lord, I shall spread the carpet of eulogy for our protections and aids, which abide in you for all times, and which grow and extend like the songs of a wise singer. 6

Resplendent Lord appreciates him who is skilled in holy works. He is friendly to devotees and while accepting the expression of loving devotion, He bestows excellent wealth upon the devout. He relishes dedication and moving swiftly as if borne by robust impetuous steeds, who protects His faithful devotees through His benevolence. 7

The All-wise abiding by His Eternal Law accepts the elixir of devotional love. The worshippers present it to the Self for His gladdening. May He, the humiliator of His opponents, possessor of a vast firmament, propitiated by our praises, make His beauteous form apparent. 8

May you bestow upon us most brilliant vigour; oppose the numerous adversaries of your worshippers; grant us, for our pious acts, abundant vital food and help us graciously in the enjoyment of wealth. 9

We turn to you, O resplendent Lord, possessor of affluence, the bountiful and Lord of vital forces. Be not unfavourable to us. No other kinsman amongst men, have we to look to; why else do they call you the bestower of wealth ? 10

११४ मा जस्वने शृणु मो रतीया मा ते त्रेवतः सुख्ये रिषाम ।
 पुर्वीष्टे इन्द्र निष्पित्यो जनेष्टु जुशसुप्त्वीन्द्र वृहापृष्टाणतः ॥११॥
 उद्ग्राणीव स्तुनयनियर्तीन्द्रो राधुंसम्ब्यानि गन्या ।
 त्वमसि प्रदिवः कारुधाया मा त्वाद्वामान् आ देमन्मुघाने: ॥१२॥
 अष्टयौ वीरु प्र मई सुतानामिन्द्राय भर स हस्त्य राजा ।
 यः पूर्व्याभिरुत नूतनामिग्निभिर्वृधे गृणतामृषीणाम् ॥१३॥

má jásvane vṛishbabha no rariñhā má te revátaḥ sakhyé
 rishāma | pūrvish tā indra nishshidho jáneshu jahy ásush-
 viṇ prā vṛilíapriñataḥ || 11 || úd abhrāñīva stanáyann iyartíñ-
 dro rādhāñsy áśvyāni gávyā | tvám asi pradívah kāru-
 dhāyā māi tvādāmāna ā dabban maghónah || 12 || ádhibaryo
 vīra prā mahé sutānām śndrāya bhara sá by ásya rájā |
 yāḥ pūrvyábhīr utá nítanābhīr gīrbhīr vāvridhē griñatām
 ṛishkūñām || 13 ||

अस्य मदे पुरु वर्षीसि विद्वानिन्द्रो वृत्राष्ट्रेष्ट्रती जंघान ।
 तस्य प्र हौषि मधुमल्तमस्यै सोमं तीराय श्रिप्रिणे पिवत्यै ॥१२॥
 पाता सुतमिन्द्रो अस्तु सोमं हन्ता वृत्रं वज्रेण मन्दसानः ।
 गन्ता यज्ञं परावतेष्ट्रिदच्छु वसुधीनामेविता कारुधायाः ॥१५॥

asyā māde purú várpañsi vidván indro vri-
 trāny aprati jaghāna | tām u prā hoshi mādhumantam
 asmai sómaṇi vīráya śipriṣe pībadhyai || 14 || pātā antām
 indro astu sómaṇi hāntā vītrām vājrena manīlaśānāḥ |
 gāntā yajñām parāvātaś cūl āchā vāsur ībīnām avitā kā-
 rūdhaṇyāḥ || 15 || 28 ||

Give us not, O showerer of benefits, to the wicked. Relying upon your friendship, O Lord of riches, may we remain unharmed. Many are the boons you distribute amongst men; may you demolish those who make no libation, and root out those who present no offerings. 11

As thundering raises the clouds, in a similar way, resplendent Lord showers riches of horses and cattle on His devotees. O Lord, you are the eternal upholder of the worshippers; let not the opulent deceive you by not presenting you homage. 12

Ministrant priests offer homage to the mighty Lord, for He is their king, and has been exalted by the ancient and recent hymns and praises of adoring sages. 13

In the exhilaration of the elixir of devotional love, the all-wise irresistible Lord destroys numerous opposing evils. May you offer the sweet-flavoured beverage of love to the brave Lord, charming as a person with handsome nose and chin. 14

May the resplendent Lord be the drinker of this effused elixir of devotional love, and exhilarated by it, become the destroyer of the devil of ignorance by the bolt of His punitive justice. May He, the patron of artists and lover of sacred lores, come even from afar, to our place of work and worship. 15

द्वादूं सत्पात्रमिन्दृपानमिन्द्रस्य ग्रियम् वृत्तमपायि ।
 मत्सुद्यथो सीमन् सार्थे देवे व्युत्साहेषो युयुवद्धर्याहः ॥१६॥
 पुना भन्दानो जहि शूर शब्दाम्भिर्जामिं मधवम् ग्रियात् ।
 अभिषेणो अस्याऽुद्देविशानान्परोच इन्हु प्र सृणा जही च ॥१७॥
 असु प्या यो मधवज्ञिन्द्र पृत्युत्सम्ब्यु महि वरिदः सुगी कः ।
 अपां त्वेकस्य तनयस्य ज्ञेष इन्द्र सूरीन्हेणुहि स्तो नो अर्धम् ॥१८॥

ilám tyát pátram indrapānam sūdrasya priyám amṛstani
 apāyi | mātsad yáthā saumānasáya devám vy āsmād dvé-
 sho ynyávad vy śūhal | 16 || enā mandānó jahí śūra sú-
 trūn jāpnim ájāpnim maghavam amistrān | abhisheṇān abhy
 ādēdiṣān párāca indra prā mriyān jahí ca | 17 || āsú slmā
 no maghavun indra pritsv āsmábhyam máhi várivah su-
 gúm kah | apám tokásya tānayasya jeshá* sñdra sūrīn kri-
 nubis smā no ardhám | 18 ||

आ त्वा हरयो वृषणो युजना वृषरथांसे वृषरस्मयोऽत्याः ।
 अस्मिन्नाहो वृषणो वज्रवाहो वृषणे मदाय सुयुजो वहन्तु ॥१९॥
 आ ते धृष्णवृषणो द्वारापरमस्युर्धतप्रधे नोर्मयो मदन्तः ।
 हन्त प्रतुम्यं वृषभिः सुतानां वृषणे भरन्ति वृषमायु सोर्मम् ॥२०॥
 वृषसिं दिवो वृषभः पृथिव्या वृषा सिन्धूनां वृषभः स्तियानाम् ।
 वृषणो त इन्द्रवृषम पीयाय स्वादू रसो मधुपेयो चराय ॥२१॥

ā tvā hárayo vṛishhaṇo yujānā
 vṛishharathāśo vṛishharasmiyō 'tyāḥ | asmatrāñco vṛishhaṇo
 vajraváho vṛishhne mādūya suyūjo valantu || 19 || ā te vṛi-
 shan vṛishhaṇo drónam asthur ghrītaprūṣāo nōrmāyo mā-
 dantah | īndra prā tūbhyam vṛishhabhiḥ sutānūm vṛishhne
 bharanti vṛishhabhiḥya sōmam || 20 || 10 ||

vṛishāsi divo vṛishabhbhāḥ prithivyā vṛishā sindhūnām vri-
shabhbā stiyānām | vṛishne ta śndur vṛishabha pipāya
svādū rāso mādhupéyo várāya || 21 ||

May this celestial ambrosia, the appropriate beverage of the resplendent Lord, which He loves, be consumed by Him. So that it may inspire the divine forces with favourable feelings towards us, and that He may remove from us our adversaries, and iniquity. 16

Exhilarated by it, O valiant, bounteous Lord please eliminate our unfriendly adversaries, may they be our kinsmen or unrelated. O resplendent Lord, put these hostile forces to flight and destroy them who are menacing to us. 17

O affluent resplendent Lord, may you facilitate to us the acquirement of vast riches in our life struggles and enable us to gain victory. May you make us prosperous with rain, and with sons and grandsons. 18

Let your vigorous vital energies, harnessed of their own will, bring you here and also your chariot with strong reins. This chariot is quick-moving, hastening towards us, youthful, thunder-bearing, well-yoked and bountiful. 19

O mighty resplendent Lord, your vigorous, water-shedding beams of rays like waves of the sea, are harnessed as horses to your cosmic chariot. O showerer of blessings, ever youthful, we offer to you the homage of our loving devotion, expressed by our mental and physical endeavours, just as the herbal juice by two stones. 20

O resplendent Lord, you are the showerer of bliss, the bedewer of earth, the feeder of the rivers, the supplier of the aggregated waters. O fulfiller of all aspirations, you are the most excellent shedder of rain, the sweet elixir, verily, our loving devotion, as if honey-flavoured juice is offered for your acceptance. 21

अृयं देवः सहस्रा जायेमान् हन्द्रेण शुजा पुणिमस्तमायत् ।
 अृयं स्वर्यं पितुराशुधानीन्दुरमुष्णादश्चिवस्य मायाः ॥२२॥
 अृयमैक्षणोदुपसः सुपल्लीरयं सूर्ये अदधार्ज्योतिरन्तः ।
 अृयं त्रिधातुं दिवि रोचनेषु त्रितेषु विन्दुदमृतं निगूळहम् ॥२३॥
 अृयं यावापृथिवीं वि पक्षमायद्युयं रथमयुनक्सप्तरक्षिमम् ।
 अृयं गोषु शन्यो पक्षमन्तः सोमो दाधार दश्यन्त्रमुत्सर्पम् ॥२४॥

ayám devāḥ sáhasā
 jáyamāna īndreṇa yujā panīm astabhāyat | ayám svásya
 pitúr āyudbhānīndur amushnād áśivasya māyāḥ ॥ 22 ॥ ayám
 akriṇod ushásah supátnir ayám sūrye adadhāj jyótir antāḥ | ayám tridhātu divi rocanéshu tritéshu vindrañ amṛitaṁ
 nígūlbam ॥ 23 ॥ ayám dyávāprithiví vī shkabhlāyad
 ayám rátham ayunak saptárasmim | ayám góshu śacyā
 pakvám antāḥ sómo dādhāra dásayantram útsam ॥ 24 ॥ ३० ॥

(१५) पञ्चमार्थिं तद्भव-

(१-११) प्रथमित्ताचन्द्रस्य सूक्ष्म गायत्रीष्ट्वा गुरुर्लभः । (१-१०) प्रथमादित्ताचन्द्रस्यमित्तः,
 (१-११) पञ्चमित्तादित्तस्य च त्रृतीयां रेतोः । (१-२८, ३०-३१) प्रथमाचन्द्रस्य अग्निवृत्त-
 त्वां चित्तस्मित्तस्य च गायत्री । (२२) पञ्चमित्ताचन्द्रस्य अग्निवृत्त-
 (११) पञ्चमित्ताचन्द्रस्य उत्तरार्थः ।

१२१० य आनंदत्परावतः सुनीती त्रुवर्द्धं शुभम् । इन्द्रः स नो युवा सर्वा ॥१॥
 अविप्रे चिह्नयो दधेदनाशुनो चिदर्वता । इन्द्रो जेता हितं घनेम् ॥२॥
 महीरस्य प्रणीतयः पूर्वीकृत प्रशस्तयः । नास्य क्षीयत्त ऊतयः ॥३॥
 सखीयो व्रह्मवाहुसेऽर्चेत प्र च गायत । स हि नः प्रमतिर्मही ॥४॥
 त्वमेकस्य वृत्रहस्तयिता द्वयोरसि । उतेद्व्य यथा द्वयम् ॥५॥

45.

Yá ánayat parāvátah súniṭī turvásam yádum | īndrah sá
 no yúvā sákhā ॥ 1 ॥ avipré cid váyo dādhād anāśunā cid
 árvatā | īndro jétā hitáṁ dhánam ॥ 2 ॥ mahír asya práṇi-
 tayah pūrvír utá prásastayah | násya kshiyanta ûtāyah ॥ 3 ॥ sákhayo bráhmaṇvāhasé 'rcata prá ca gāyata | sá hí
 naḥ prámatir mahí ॥ 4 ॥ tvám ékasya vṛitrahann avitá dvá-
 yor asi | utédríṣe yáthā vayám ॥ 5 ॥ २१ ॥

This divine elixir, an associate of Lord resplendent, as soon as, manifested, crushes greedy exploiters. This heavenly nectar baffles the devices and the delusions of the malignant usurpers of wealth and wisdom. 22

This celestial nectar makes the dawns happily wedded to the sun. This nectar places the light within the solar orb; this nectar helps to discover threefold ambrosia hidden in heaven and the three radiant regions. 23

This heavenly ambrosia sustains heaven and earth; this harnesses the seven-rayed chariot of the sun, this nectar develops, of its own accord, the mature and cohesive secretions in the kine. 24

45

May that youthful Lord supreme be our friend, who, by good guidance, brings the spirit of wisdom and hard work together. 1

Resplendent Lord gives sustenance, even to the dull and undevout. He wins with a slow pace the wealth accumulated by dishonest and greedy. 2

Vast are His designs, manifold are His praises, and His protections are never withdrawn. 3

Offer worship and praises, friends, to Him who is worthy to be pleased by prayers; for, verily, He is our great providence. 4

He is eliminator of evil forces and protector of faithful devotees, whether they are one or more than one, common or uncommon, of such as we are. 5

१११ नयसीद्विति द्विषः कृणोव्युक्त्यशांसिनः । नृभिः सुवीरं उच्यते ॥६॥
 ग्रुषाणं ब्रह्मवाहसं गीर्भिः सल्लायमूर्गिमयै॒म् । गां न द्वोहसें हुवे ॥७॥
 यस्य विश्वानि हस्तयोरुच्चर्वदनि नि द्विता । वीरस्य षुतनाशहः ॥८॥
 वि हृष्वहनि चिदद्विचो जनानां शचीपते । वृह माया अनानत ॥९॥
 तस्य त्वा सत्य सोमपा इन्द्रं वाजानां पते । अहूमहि श्रवस्यवः ॥१०॥

náyasaíd v áti dvíshah kriñóshy ukthaśańśinah | nríbbih
 suvíra ucyase || 6 || brahmánam bráhmaśasam gírbhíh
 sákhayam rígmíyam | gáṁ ná doháse huve || 7 || yásya víś-
 vāni hástayor ūcár vásúni ní dvitá | vīrásya prítanáshbáhah
 || 8 || ví drílháni cid adrivo jánānām śacípate | vřihá māyā
 anānata || 9 || tám u tvā satya somapā índra vājānām pate |
 khūmahi śravasyávah || 10 || २० ||

११२ तस्य त्वा यः पुरासिंथ यो वा नूनं हिते धने । हृष्यः स श्रुधी हृष्य ॥११॥
 धीर्भीर्वीर्वीतो वाजौ इन्द्र श्रवान्यान् । त्वया जेष्म हिते धनम् ॥१२॥
 अमूरु वीर गिर्वणो मुहौ इन्दु धने हिते । भरे वितन्त्सात्यः ॥१३॥

tám u tvā yáḥ purásitha yó vā nūnám hité dháne | hāv-
 yaḥ sá śrudhī hāvam || 11 || dhíhhír árvadbhir árvato vā-
 jañi índra śravāyyān | tvayā jeshma hitám dhánam || 12 ||
 ábhūr u vīra girvano maháu índra dháne hité | bháre vi-
 tantasáyyyah || 13 ||

You remove them far from here who hate us, and make them prosperous who repeat your praises. O bestower of sons, brave and excellent, you are glorified by all men. 6

With hymns I invoke resplendent Lord, our friend, who is supreme preceptor, adept in divine lore, is pleased by devotion, and is worthy of adoration, yielding rewards as a cow yields milk. 7

The sages declare, He is the heroic subduer of evil forces. And He governs all the treasures of both the worlds, spiritual or material or of heaven and earth. 8

He is the executor of punitive justice, and is the Lord of resplendence. He demolishes the formidable castles of evil genius, and Himself being invincible, baffles the devices of the wicked. 9

O veracious resplendent Lord, as you are delighted by loving devotion, and provide sustenance, we desirous of nourishment, invoke such as you are. 10

We invoke you as you have been constantly invoked from eternity and even now you are being prayed for wealth and wisdom. May you respond to our invocation. 11

O resplendent Lord, with the aid of your blessings followed by our prayers, may we win over the vital powers of our foes by our vital powers, and conquer abundant food and wealth, so far held by hostile elements. 12

Brave and adorable resplendent Lord, verily, your aid is unsurpassable in life-struggles, and for us, you are the victor of the wealth, yet held by our opponents. 13

या ते ऊतिरमित्रहन्मस्तुजवस्तुमासंति । तया नो हिनुही रथम् ॥१४॥
 स रथेन रुथीतमोऽस्माकेनाभियुग्मना । जेणि जिष्णो हुतं धनम् ॥१५॥
 १५६ य एक इत्स्व द्वुहि कृषीणां विचर्षणिः । परिर्जन्मे वृषक्तुः ॥१६॥
 यो शृणतामिदार्तिथपिष्ठृती द्विषः सत्त्वा । स त्वं न इन्द्र मृद्य ॥१७॥
 द्विष्व वज्रं गमस्त्वयो रक्षोहत्याय वज्रिवः । सासुहीष्टा अुभि स्पृधः ॥१८॥

yá ta ūtīr amitrahan makshūjavastamā-
 sati | tāyā no hinuhī rātham || 14 || sá rāthena rathitamo
 'smākenābhhiyúgvanā | jéshi jishnō hitám dhánam || 15 || 29 ||

yá éka st tám u shītuhi krishtinám vscarshaṇih | pátir
 jañcē vrishakratuh || 16 || yó grinatám id ásithápír ūtī si-
 váh sáklīnī | sá tvám na indra mṛilaya || 17 || dhishvá váj-
 ram g... astyo rakshohatyāya vajrivnḥ | sāsaḥiṣthā abhī
 sprīdhuḥ || 18 ||

प्रब्रं रथीणां युजं सत्त्वयं कीरचोदनम् । ब्रह्मवाहस्तमे हुवे ॥१९॥
 स हि विश्वानि वार्थिवौ एको वस्त्रनि पत्तते । गिर्वणस्तमो अधिगुः ॥२०॥

२१ स नो निशुक्षिरा पृण कामं वाज्ञेभिरभिभि । गोमद्विगोपते धृषत् ॥२१॥
 तहो गाय सुते सत्त्वा पुरुतायु सत्वने । श्व यहुवे न शाकिने ॥२२॥

pratnám rayinám yújam sákhāyam kīricó-
 danam | brāhmaṇvāhastamam huye || 19 || sá hí visvāni
 párthivānī éko vásini pátyate | gírvanastamo ádhriguh
 || 20 || 24 ||

sá no piyúdbhir á priṇa-kámaṇi vajebhir asvibhih | gó-
 madbhibhīr gopate dhrishkáti || 21 || tād vo gāya suté sáca pu-
 rubhütáya sátvane | sám yád gáve ná sākíne || 25 ||

O destroyer of evil forces, your driving force has a vigour of exceeding swiftness. May you impel our chariots to speed. 14

O victorious Lord, you are the most skilful of those who drive a chariot. May you win wealth for us, through the efforts of our progressive chariot of vital force. 15

May you glorify that resplendent Lord, who, alone and on His own, supervises, and is the Lord of each and every one—, the showerer of blessings. 16

O resplendent Lord, you have always been the friend of those who sing your glory. You have been providing security and happiness through your protection. May you provide happiness to us. 17

O wielder of the bolt of justice, take the bolt in your hands for the destruction of the cruel and faithless, and utterly overthrow those who defy you. 18

I invoke the eternal Lord, who is the giver of prosperity, friend, the invigorator of His adorers, and who is worthy to be propitiated by sacred hymns. 19

He alone rules over all terrestrial riches. He is irresistible, and is worthy of unique reverence. 20

O Lord of wealth and wisdom, may you come with your harnessed teams to fulfil our wishes and grant us food for nourishment, cows for milk and horses for speed. 21

O priests, may you sing glory of Lord, who is invoked by all and the subduer of adversaries. Do it when you are ready to recite your devotional hymns. This gives delight to Lord just as fresh pastures to cattle. 22

न घा वसुर्नि यमते द्रुनं वाजस्यु गोमतः । यत्सीमुप श्रवद्विरः ॥२३॥
कुवित्सस्यु प्र हि ब्रुनं गोमन्त दस्युहा गमत् । शर्वीमिरण नो वरत् ॥२४॥
इमा उ ला शतकत्तेऽभि प्र णेनवृगिरः । इन्द्र वृत्तं न मृतरः ॥२५॥

ná ghā

vásur ní yamate dānám vājasya gómataḥ | yát sm̄ úpa
śrúvad gírah || 23 || kuvítsasya prá hí vrajám gómantam
dasyuhá gámat | sáclbhír ápa no varat || 24 || imá u tvā
satalkrato 'bhí prá nōnurvur gírah | índra vatsám ná mātā-
raḥ || 25 || 25 ||

२६॥ दुणाशीं सुख्यं तत्र गौरसि वीर गच्छते । अश्वो अश्वायते भव ॥२६॥
स मन्दस्था कृन्धस्ते राख्यसे तन्ना मुहे । न स्तोतारै लिदे करः ॥२७॥
द्रुमा उ ला सुतेसुते नक्षेन्ते गिर्वणो गिरः । वृत्तं गावो न धेनवः ॥२८॥
पुलुत्तम् पुलुणां स्तोतूणां विचाचि । क्षजेभिर्वज्रयत्तम् ॥२९॥
अस्माकमिन्द्र मूरु ते स्तोमो वाहिष्ठो अन्तमः । अस्मान्नाये मुहे हिनु ॥३०॥
अधि वृषुः पंजीना वर्षिष्ठे मूर्धन्नस्थात् । उरुः कक्षो न ग्राह्यः ॥३१॥

dūnásam sakhyám tāva gaúr asi víra gavyaté | úavo
asvayaté bhūava || 26 || sú maudasvá hy ándhaso — || 27 || imá
u tvā suté-yute náksahante girvano gírah | vatsám gávo ná
dhenávah || 28 || purútámam purūṇám stotriṇám vivaci | vā-
jebhir vājayatám || 29 || asmákam índra bhūtu te stómo vā-
hishtho ántamah | asmán rāyé mahé hinu || 30 || ádhi bri-
búh pañinám várshisbthe mūrdhánn asthāt | urúh káksho
ná gāngyáḥ || 31 ||

The resplendent Lord, who is granter of dwelling, does not withhold the reward of food and cattle, or of vital strength and wisdom, when He hears our praises. 23

The Lord, the destroyer of wicked, proceeds to the cattle-crowded folds of the butchers and by His actions opens the gates, and releases the cattle for us. 24

O Lord, performer of various noble deeds, may our praises repeatedly recur to you as parents go to a young child. 25

Your friendship, O brave resplendent Lord, is not easily lost. You give wisdom to him who aspires for wisdom and vitality to him who aspires for vitality. 26

O Lord, may you be delighted with the devotional love offered by devotees for obtaining vast treasures. May you subject not your worshipper to his reviler. 27

O resplendent Lord, glorified by our devotional hymns, our laudations rapidly flow to you as the milch-kine hasten to their calves. 28

May the praises of all worshippers, offered at the place of worship, accompanied by sacred viands, invigorate you, O destroyer of all evil forces. 29

May our more elevating praises reach you, O Lord, and may you inspire us to strive for progress and prosperity. 30

The cosmic architect presides over the high places of the men of commerce and business like the elevated banks of a river, moving towards plains. 31

यस्य वायोरिति द्रवद्धद्रा रुतिः संहस्रिणी । सुयो दुनायु मंहते ॥३२॥
 तस्य नो विश्वे अर्य आ सदा गृणन्ति कारवः ।
 वृत्तं सहस्रदातमं सूरि सहस्रसतेम् ॥३३॥

yásya vāyōr iva dravād bhadrā rātih
 sahasrīnī | sadyo dūnāya māñhate || 32 || tát sú no vīśve
 aryā á sādā grīṇanti kārávah | bri'būm sahasradātāmām
 sūrīm sahasrasātāmām || 33 || २० ||

(५१) पद्मलारिदं सूक्ष्म

(१-१०) अनुर्वशपर्समाच्य तत्त्वाय वाहस्यायः लंगुर्कषिः । हन्ते देवता । ग्रगापः (विष्वापां सूक्ष्मी,
 समवां सतोऽनुवती) छन्दः ॥

५१। त्वामिदि हृचामहे सुता वाजस्य कार्यः ।
 त्वां वृत्रेविन्दु सत्यंति नरस्त्वां करषास्वर्वतः ॥१॥
 स त्वं नैषित्र वज्रहस्त धृण्युपा मुहः स्तंवानो अद्विवः ।
 ग्रगमध्ये रुद्धमिन्दु सं किर सुत्रा वाजु न जिम्युषे ॥२॥
 यः संत्राहा विचर्षणिरिन्दुं तं हृष्टे वृथम् ।
 सहस्रमुष्कु तुविन्मृत्युं सत्यंति भवा सुमत्सु तो वृथे ॥३॥
 वाधसु जनान्वृपुभेव मुन्मुना घृणी मील्ह क्रन्तीपम ।
 असाकै वोध्यविता मंहाधुने तुनृप्यम्पु सूर्ये ॥४॥

46.

Tvām id dhī hávāmahe sūtā vājasya kārávah | tvām
 vṛitréshv indra sátpatiṇi náras tvām kāshthásy árvatalah
 || 1 || sá tvām naś citra vajrabasta dhriṣhṇuyá mahá sta-
 vānó adrivaḥ | gám áśvam rāthyām indra sám kira satrā
 vājaṇá ná jigyúshe || 2 || yáḥ satrāhá vīcarshaṇír índram tám
 hūmabe vayám | sáhaśramushka túvinrīmṇa sátpate blihvā
 samátsu no vridhlé || 3 || bádhase jánān vṛishhabhéva man-
 yúnā ghṛishhau mīlhā ricishama | asmákam bodhy avitá
 mahādhané tanúshv apsú súrye || 4 ||

He is prompt as the wind, and giver of liberal donation of thousands (of treasures or cattle). He quickly gives rewards to me soliciting a gift. 32

Therefore, we all, the pious offerers and presenters of praise, always commend that cosmic architect, and the donor of thousands of rewards, and receiver of thousands of laudations. 33

46

O resplendent Lord, we, the poet-sages invoke you to obtain strengthening food. You are the protector of good men. We invoke you from all directions to overcome impediments, in the conflicts of life. 1

O mighty resplendent Lord, wielder of punitive justice, the lord of clouds of evil forces, being glorified by us, bestow on us wisdom and vital force fit to drive your chariot as you grant to everyone aspiring to be victorious. 2

We invoke the resplendent Lord, the destroyer of mighty evil forces and the supervisor of all things. May you, equipped with a thousand powers, grant us blessings for triumph in the struggles. 3

O Lord of the vedic hymns, may you inspire men to enter the battle-field of life, like a fierce bull and protect us from the onslaught of evil forces and enable us to fight battle to win prosperity, water, and sun-light. 4

इन्द्रं ज्येष्ठं न आ मर्तुं ओजिष्ठुं पपुरि श्रवः ।
 थेनेमे किंत्र वज्रहस्तं रोदेमी औमै सुक्षिप्र प्राः ॥५॥
 १३८ त्यामुग्रमवसं चर्षणीसहं राजन्देषु हृमहे ।
 विश्वा सु नो विश्वरा पिंडुना वसोऽमित्रान्त्सुषहान्त्सुधि ॥६॥
 यदिन्द्रं नाहुषीष्वां ओजो नुमणं च कृषिष्ठु ।
 यद्या पश्च क्षितीनां चुम्भमा मर सुत्रा विश्वानि यौस्ता ॥७॥
 यद्या तृक्षी मधवन्दुष्यावा जने यत्पूरी कञ्च वृष्ट्यम् ।
 अुस्सर्वं तद्रिरीहि सं नृपात्मेऽमित्रान्पूर्सु तुर्वर्णे ॥८॥

Indra jyेष्ठिथाम् ना ा
 "bharañ ójisañtham pápuri srávah | yénemé citra vajrahasta
 ródasi óbhé susípra práh || 5 || २ ||

tvám ugrám ávase carshapisáham rájan devéshu hū-
 mahe | viśvā sú no vithurá pibdaná vaso 'mstrán sushá-
 bhan kridhi || 6 || yád indra nábhushishv ñi ójo nríomnám ca
 krishthishu | yád vā páñca kshitiñám dyumnám ा bhara sa-
 trá viśváni paúusyā || 7 || yád vā trikshaú maghavan drub-
 yáv ा jáne yát púraú kác ea vrishnyam | asinábhyam tíd
 ririhi sám nrisháhye 'mstrán pritsú turváne || 8 ||

इन्द्रं त्रिवातुं शरणं त्रिवर्त्यं स्वस्तिमत् ।
 त्रुदिर्येच्छ मुघवेद्यध्यभ् मर्तुं च युवयो द्वियमेभ्यः ॥९॥
 १३९ ये गच्छता मनसा शत्रुमाद्भुर्भित्रशन्ति घृण्या ।
 अधे स्मा नो मधवज्ञिन्द्रं गिर्वणस्तनुपा अन्तेमो मव ॥१०॥
 १४० अधे स्मा नो वृथे भुवेन्द्रं नायमवा युधि ।
 यदुन्तरिक्षे पुर्यन्ति पुर्णिनो द्वियवस्तिरमूर्धानः ॥११॥

Indra tri-
 dhátu saranám trivárutham svastimát | chardfr yacha ma-
 ghávadhyas ca máhyum ca yáváyā didyáum ebhyah || 9 ||
 yé gavantá manasá sátrum ádabhür abhipraghnánti dhrieh-
 tuyá | ádha smā no maghavaum indra girvapaa tanúpá sú-
 fámo bhava || 10 || २० ||

ádha smā no vridhē bhavéndra náyám avā yudhí | yád
 austúrikahie patnýanti patnýo didyávás tigmátmurdhánah
 || 11 ||

O resplendent Lord, possessor of charming chin, wondrous, most invigorating, all powerful and wielder of bolt of justice, nourish us with the same vital power as you do to sustain the terrestrial and celestial worlds. 5

O resplendent Lord, most mighty among Nature's forces, sovereign ruler of men, granter of dwellings, may you make us strong to subdue all our evil tendencies and make us strong to overcome all that is weak in us. 6

O resplendent Lord, provide us for ever with the strength and opulence, worthy of a human being and the splendid fame, that all the five groups of men (best, better, good, worse and worst, the most enlightened to the most wicked) enjoy. May you grant us all manly powers. 7

O bounteous Lord, bestow fully on us the blessing of that beneficent power sought by the wise seekers, brave and kind, so that we are able to destroy our adversaries in battles. 8

O resplendent Lord, may you grant to the affluent and to me a happy and prosperous home, a triple refuge, which is triply strong. Keep your dart afar from them. 9

O Lord of all riches, propitiated by our devotional songs, may you be close to us, as a guardian of our lives, and protect us from adversities and subdue our foes, who attack us with arrogance with an intention of carrying away our cattle. 10

O resplendent Lord, if the enemy hurls sharp and flying arrows at us in the midst of a battle, please come near, strengthen and help us in the fight. 11

यत्र शरातस्तुन्वो चिनन्वने प्रिया शर्मे पिनृणाम् ।
 अघे स्मा यच्छ तुन्वेऽ नने च लुर्दिर्चित्तं यावयु द्वेषः ॥१२॥
 यदिन्द्रं सर्गं अवैनश्वेदयसि महाघ्ने ।
 असमने अध्वनि वृजिने पथि इयेनौ इव श्रवस्यनः ॥१३॥
 सिन्धूरिव प्रवण आश्रया यनो यन्त्रि क्षोशमनु प्वणि ।
 आ ये वयो न वृद्धत्वाभिषि गृभीता वाहोर्गवि ॥१४॥

yútra śírásas tānvò vitanvaté priyā śármia pitrīnám |
 állia smā yaclu tānvé tāne ca chardhír acíttaṁ yāvaya
 dvéshah | १२ | yád indra sárge árvatas codáyāsc mahā-
 dhvané | asamané ádhwani vṛijiné pathí syenáu iva gravas-
 yatáh | १३ | síndhūnir iva pravaṇá ñuyá yatá yádi kló-
 ñam anu shváni | á yé vayo ní váravritaty ámisi gribbitá
 hálivbr gávi | १४ | २० |

(५३) यमवनाभिंश्च मृतम्

(१-२) एषर्सिद्धप्रस्ताव्य मृत्युं माणाहोरो गांग कर्त्तव्यः । (२-३) एषर्सिद्धप्रस्तावो मोक्षः, (१-२०, ३१) पठावादि-
 एषर्सिद्धप्रस्तावेवाक्षेप्त्रः, (२०) विद्वा वृश्चाद्यम् देवा, द्विवाद्यम् भूषि, कृपीपादस्य
 हृष्टप्रति, पञ्चप्रस्ताव वेदः, (२०-२१) द्विवाद्याद्यवनमूर्त्ति सार्वप्रथमं प्रस्तोकमूर्त्ति यानन्दनि,
 (२१-२२) पठिष्ठाद्यस्य रथः, (२२-२३) "कोनक्षिद्वाद्यवन्प्रस्ताव्य इन्द्रिः" (११) एव
 चित्ता उत्ताप्य च इन्द्रो इन्द्रः । (१-२, २०-२१, २१, २४-११) वयवायवा-
 द्वार्थी विद्वाद्याद्यस्य पञ्चप्रस्तावप्रस्तोकमूर्त्ति विषुपः, (१०) द्वार्ता-
 विष्णा शूली, (२३) परोविष्णव अनुषुपः, (२४) चनुविष्णव गायती, (२५)
 पठिष्ठाद्य दिवता जिषुपः, (२६) नवविष्णव वरार्थी इन्द्रनि ॥

१०१ स्वादुष्किलयं मधुर्मौर्त्ति उत्ताप्य तीर्त्ताः किलाप्य रसवौ उत्ताप्यम् ।
 उत्तो च्वात्यं पर्पिवासमिन्द्रं न कक्षुन संहत आहुवेषु ॥१॥
 अूप्यं स्वादुष्किलयं मर्दिष्ठ आसु यस्येन्द्रो वृश्चहत्ये मुभादे ।
 पुरुणि यस्यौक्ता शान्तरस्य वि नवतिं नवे च देष्योदृ हन् ॥२॥

Svādūsh kṣīryām mālībhūmāti utāyāmī tīvrāh kṣīryām
 rūśavām utāyāmī | utō uv ास्यापि परिवासम् īndram nā kāś
 eanā sabata ाहवेश्वः ॥ १ ॥ ayāmī svādūr ihā mālībhūtha
 aga yāsyēndro vṛitralak्ष्ये मामादा | purūṇi yāś eyautmā
 gūmbharasya vī navatāmī nāva ca dehyo bān ॥ २ ॥

When brave fathers bear strain and hardships in the battle of life, may you give them the comfort they love, and then continue helping their progeny and keep them far from all sorts of hostilities. 12

When the battle reaches its high pitch, and the fighters march on uneven road and on a toilsome path, O Lord, kindly lead us to victory with a speed with which a falcon pounces on his prey through the difficult path of space. 13

O Lord, for the procurement of cows, enable us to force ahead our horses, neighing loudly with terror through the battle with the speed of rivers rushing down a steep, or that of vultures darting on their bait. 14

47

Savoury, verily, is this, sweet is it, indeed it is effective—and further, it is rich in flavour. No one is able to encounter resplendent self, in the battle when He is pleased with the elixir we offer Him.

This sweet and pleasant divine elixir of devotional love, sipped on this occasion has been very exhilarating. By drinking of it the resplendent Lord is highly pleased, and is able to dominate the evil of ignorance. He destroys countless hosts and nine and ninety strongholds of the evil forces. 15

अयं में पीन उद्दियति वाचम् पर्यं मनीषासुश्रुतीष्टीगः ।
 अयं पलुवीरभिर्मीत धीरो न याभ्यो भुवनं कवनारे ॥३॥
 अयं स यो विश्वाणी पृथिव्या बुध्माणी त्रियो अकृणोद्युयं सः ।
 अयं पीयुषं त्रिसूपु प्रवत्सु सोमो दाधरोर्वैन्तरिक्षम् ॥४॥
 अयं विद्विश्विद्विक्षीकमणेः शुक्लस्तदानामुषसामनीके ।
 अयं मृहान्महता स्कन्मनैनोद्यामेस्तज्जाद्युमो मुख्यान् ॥५॥

ayam me
 pitā uñ iyarti vācam ayam manishām usatim ajigah | ayam
 shāh urvīr amūnta dhīro nā yābhya bhūrvanam kāc eanāre
 || 3 || ayam sā yō varināyam pṛithiv्या� varsamāyam divo
 ākriyod ayam sah | ayam pūnīyam tigrishu pravābeu sómo
 dādharov antāriksham || 4 | ayam vidae citrodhīyikam ar-
 nah sukrisadmanām ushásam ámke | ayam mahān ma-
 hatā skumbhanenōd dyām astabhnād vṛishabhó marútvān
 || 5 || ३० ||

३० धृष्टिप्र कल्प्यो सोमीमिन्द्र चृश्वा शुर समरे वस्तुनाम् ।
 माध्यन्दिने सवेन आ वृषस्व रघुस्थानो रघिमस्मासु धेहि ॥६॥
 इन्द्र प्रणः पुरपुत्रे व पश्य प्र तो नय प्रतुरं वस्यो अच्छ ।
 भवा सुपुरो वतिपारयो न्वे मया सुर्वानिस्तु द्युमनीनिः ॥७॥

dhrishat piba kalase somam indra vritrabha sūra eamare
 vāsūnām | mādhyamidine sāvana ā vritshasva rayisthāno ra-
 yim astoāsu dhēhi || 6 || Indra prā ṣnah puraetéva pasya
 prā no naya pratarām vāsyo áchha | bhāvā supārō atipī-
 rayo no bhāvā sūnītir utā vāmānītih || 7 ||

This elixir of devotional love stirs up my voices and awakens my yearning spirit from sleep. The sage measures out the six (lust, anger, greed, attachment, pride and jealousy) weaknesses from which no creature is excluded. 3

It is because of this elixir that the world could expand and the lofty heights of heavens could be sustained. This elixir deposits the ambrosia in its three principal receptacles (plants, water and cows) and sustains the wide mid-space above us. 4

This very same elixir of devotional love finds the wavy sea of brilliant colours in fore-front of the dawns, whose dwelling is in firmament. This mighty elixir sustains the heavens up with a mighty pillar, the sender of rains, the leader of the winds. 5

O resplendent Lord, destroyer of evils, in contests, drink this divine elixir poured forth from our heart and fill yourself full at the mid-day libation. O receptacle of riches, shower prosperity on us. 6

O resplendent Lord, look out for us to be our leader and bring before us infinite wealth. O excellent guardian, bear us through peril and carefully guide and lead us on to the aspired wealth. 7

उरुं नौ लोकमनु नेपि विद्वान्त्स्वर्वज्ञयेत्तिरभेदं स्मृतिः ।
 श्रुप्ता ते इन्द्र स्यविग्रस्य चाह उर्प स्वेगाम शरणा चृहन्ता ॥८॥
 वरिष्ठे न इन्द्र बुन्धुरे धा वहिष्योः शतावलभ्येत्तुरा ।
 हयमा वशीष्टां वंसिष्टा मा नस्तारीन्मधवुग्रायो अर्थः ॥९॥
 इन्द्र मूढ मही जीवानुमित्त्वा चोदय विश्वमयमो न धाराप् ।
 यत्कि चाह ल्यायुरिदं वदामि तत्त्वपन्न्य कृथि मा देववेन्तम् ॥१०॥

urūpi no lokām
 ānu neshi vidvān svārvaś jyotiḥ abhayam svasti | rishvā
 ta indra sthāvirasya bāhū ūpa stheyāma ṣaraṇā brihantā
 || 8 || vārishītē na indra vandhure dhat vābishthavoh satā-
 vaun aśvayor ā | isham ā vakshishām vārshishītām mā
 uas tārīn maghavan ráyo aryāḥ || 9 || īndra virilā māhyam
 jivātum ieha codaya dhiyam āyaso nā dhārām | yāt kīm
 cāhām tvāyūr idām vādāmī tāj jnusvasva kridbī mā devi-
 vantam || 10 || 21 ||

“ ब्रातारभिन्दैमविनारभिन्दै हृवेह्ये सुहृत्ये शुरभिन्दैम ।
 द्व्यापि तुः पुरुहनभिन्दै स्मृतिः नौ सवयां धृतिन्दैः ॥११॥
 इन्द्रः सुत्रामा स्त्रैः अवेभिः सुमृतीको भवतु विश्ववेदाः ।
 वाधतां हयो वशीष्टां वशीष्टां सुत्रीष्टेष्य एतयः स्ताम ॥१२॥

तेऽत्रामि indram avitārām indra-वाहे-have सुहावम्
 सुत्रामि indra-वाहे-have शक्तिः पुरुहताम indram svasti
 no maghāva धत्वा-वाहे-have ॥ 11 ॥ indra-वाहे sutrāmā svāvān
 आवभिः sumṛitikō bhavatu विश्ववेदाः विश्ववेदाः dvésho
 abhayam kriyotu suviryasya वातयाः syām ॥ 12 ॥

O all wise eternal resplendent Lord, may we recline in your gracefully protecting and mighty arms. May you lead us to your spacious abode of light, security, and bliss. 8

O bounteous Lord of hundreds of riches, give us lift in your spacious chariot drawn by two horses. Bring to us the best among all viands. Let not the wealth of any one else subdue us. 9

O resplendent Lord, make me happy, and be pleased to prolong my life. Bless me with knowledge, sharp as a steel blade. Accept my prayers in whatever words I speak. Be pleased by them and grant me your divine protection. 10

At repeated worships, I invoke the resplendent Lord, the preserver, the rescuer, the brave and the one who is easily propitiated. The Lord is invoked by all. May He, the bounteous Lord, bestow prosperity on us. 11

May the protecting opulent Lord shower eternal happiness on us. May He, the all-wise, destroy the evil forces that obstruct our way and thereby give us rest and safety. And may we be the possessors of excellent posterity. 12

तत्ये तुं सुमनौ युक्तिग्रस्यामि भूदे मीमन्ते स्थाम ।
 स सुक्रामा स्वर्णौ इन्द्रो अम्भे आगचिद्वेषः सननर्युधानु ॥१३॥
 अव त्वे हन्त्र प्रवत्ते नोर्मिग्ने व्रह्मणि नियुतौ धवने ।
 उरु न राधुः सवना पुरुष्युपो गा वैज्ञन्युवत्से भमिन्दून् ॥१४॥
 क है सत्यवक्तः पृथिण्को यज्ञाने यद्यग्निमन्दवां विश्वहानेत ।
 पादाविव प्रहर्ग्रन्त्यमन्यं कृणानि पूर्वमप्य आर्चीभिः ॥१५॥

तात्पुरा

vayām̄ sumatau yajñiyasyāpi bhadro saumanausē syama | sū
 entrāmā svāvān īndro asmē ārāc eīd dvēshah̄ sandutār yu-
 yotu || 13 || āva tvē īndra pravāto nōrmīr gīro brāhmāṇi
 viyānto bhavante | urū nā rádhaḥ sāvanā purūṣy apō gā
 vajrin̄ yuvase sām īndūn || 14 || kā īmī stavat kāl̄ pṛināt
 kō yajāte yād ugrām̄ īn maghāvā visvāhāvet | pādāv īva
 prahāraun anyām̄-anyām̄ kṛīṇōti pūrvam̄ āparati śāśebhīḥ
 || 15 || 32 ||

११० शृण्ये वीर उग्रसुयं दमाश्वल्लभयमन्यमनिनीयमानः ।
 एवमानुदिल्लभयस्य राजा चोप्कुपने विशु इन्द्रो मनुष्यान् ॥१६॥
 परा पूर्वेवां सुख्या दृष्टिं विन्दुशणो अपरेभिरेन ।
 अनानुभूतीरयधून्वानः पूर्वीरिन्द्रः शुरदेस्तरीरिनि ॥१७॥
 रूपरूपे प्रतिस्तपो वभृत् नदेस्य रूपे प्रतिवक्षणाय ।
 इन्द्रो मायाभिः पुरुरूपे ईयने युक्ता हात्य हरयः शुना दद्दी ॥१८॥

śrīṇvē vīrā ugrām̄-ugram̄ dāmāyām̄ anyām̄-anyām̄ ati-
 nenīyāmānah̄ | edhamānadvī ubhāyasya rājā coshkñyāte
 vīsa īndro manushyān || 16 || pārā pūrveshām̄ sakhyā vīṇakti
 vitārturāṇo āparebhīr eti | āmānubhūtir avadhūnvānāh̄ pūr-
 vir īndrah̄ ṣārādas tartarīti || 17 || rūpām̄-rūpam̄ prātirūpo
 babhūva tād asya rūpām̄ pratīcākshāṇāya | īndro māyābhīḥ
 purnrūpa iyate yuktā hy asya hārayaḥ satā dāṣṭa || 18 ||

May we continue to enjoy the grace of Him and dwell in His auspicious benevolence. May that helpful and preserver Lord drive from us, even from afar, all those who hate us. 13

O resplendent Lord, our prayers and hymns as well as our expectations haste to you with the speed of torrential waters of a stream, rushing down a slope. O wielder of bolt of justice, you treasure immense wealth, copious libations, milk and the divine elixir around you for distribution. 14

The resplendent Lord is renowned; He humiliates every haughty person and suppresses every arrogant; He is the sovereign of both worlds, and one by one, He favours all His worshippers, whom He calls again and again for encouragement. 15

The resplendent Lord is renowned to humiliate the haughty foe he attends every worshipper turn-by-turn. He is the enemy of the arrogant and is the sovereign ruler of both worlds. He protects men who are faithful to Him. 16

The resplendent Lord does not stick any more to the friendship of those who only in the past have been His devotees; He diverts His favours to the fresh inferiors. Further He shakes off those who neglect His worship, and He abides with them for long long years who serve Him. 17

In every figure of His creation, the resplendent Lord has been the model. This is the only form for us to look on. He moves multiforms by His designs since His motivations, yoked to the universe, are thousands in number. 18

युजानो हरिता रथे मूरि लपेह रोजनि ।
 को विश्वाहो द्विष्टः पक्षे आसत उत्तरासनिषु सूरिषु ॥१९॥
 अगच्छुनि क्षेत्रमागम्य देवा उर्वी सुती भूमिरंहरणामूर्त् ।
 शृहस्पते प्र चिकित्मा गविष्टानित्या सुने जीरित्र इन्द्र पन्थीम् ॥२०॥

द्विवेदिवे सुदशीरन्यमधै कृष्णा असेधुदप सद्यानो जाः ।
 अहन्दुसा वृषभो वैनृथन्तोदवै वर्चिन शम्वरं च ॥२१॥
 प्रस्तुक इष्ट राधेसस्त इन्द्र दशा कोशीर्यीर्दशा युजिनोऽन्नात् ।
 द्विवोदासादनिधिभवस्य राधः शम्वरं वसु प्रतिग्रहीयम् ॥२२॥

yujānō haritā rathē bhūri tvāśītchā rājati | kō visvāhā
 dvishatāḥ pāksha āsata utisimeshu surisbu ॥ 19 ॥ agavyūti
 kshētram āgama deva urvi sati bhūmīr anhūrapābhāt |
 bṛihaspate prā cikitsa gāvishṭāy itthā satē jaritrā īndra
 pāñthām ॥ 20 ॥ ३ः ॥

divé-dive sadrisir anyām ārdham kṛishṇā asedhat āpa
 sādmano jāḥ । āhan dasā vṛishabhō vasnayāntodāvraje var-
 eñam sāmbaram ca ॥ 21 ॥ prastokā in mi rādhāsas ta in-
 dra dāsa kōṣayir dāsa vajino 'dāt । dīvodāsād atithigvāsyā
 rādhāḥ sāmbarami vāsu prāty agrabhiṣlīma ॥ 22 ॥

दशाख्यान्दशु कोशान्दशु वस्त्राधिभोजना ।
 दशो हिरण्यपिण्डान्दिवोदासादमानिषम् ॥२३॥
 दश रथान्प्रटिमनः श्रुतं गा अर्थवस्यः । अशुभः पुष्टेऽन्नात् ॥२४॥
 महि राशो विश्वजन्यु दशानान्मुरदाजान्त्वाक्षुयो अन्यवष्ट ॥२५॥

dāśāsvān
 dāśā kōśān dāśā vāstrādhibhojanā । dāśo hiranypipindām dī-
 vadāsād asānīsham ॥ 23 ॥ dāśā rāthām prāśtīmataḥ ṣatām
 gā ātharvabhyāḥ । aśvathāḥ pāyāve 'dāt ॥ 24 ॥ māhi rādhā
 visvājanyam dādbānām bharādvājān sārūjayō ably aśashta
 ॥ 25 ॥ ३ ॥

With motivations yoked to His chariot, the divine architect shines here in numerous ways. Who else, so governing daily amongst His worshippers, could be their protector against adversaries ? 19

We enter the life-desert, where there is not a single footprint of the missing cattle. This vast earth has become the saviour of murderers as if. May the Lord of vast knowledge direct us who have gone astray, but are in search for the lost cattle. 20

Becoming manifest in his own abode, the sun drives, day by day, the dark glooms for the purpose of clear visibility. This showerer of rain has slain the demons of lightning and clouds on the land of waters. 21

The chief of the ceremony has given to your priest, O resplendent Lord, ten purses of gold and ten transports and we have accepted this gift from the public treasury officer, taken from the spoil snatched by our caretaker from the wicked persons. 22

From the public treasury officer, we have received ten vehicles, ten purses of coins, garments, ample food, and ten lumps of gold. 23

The chief of the Trust has given to the civic guards ten vehicles with extra horses, and to the preceptors a hundred cows. 24

The learned and wise men honour the recipients of noble gifts and bounties who accept such great wealth for the good of all men. 25

३० वनस्पते वीरुद्धे हि भूया अम्मत्संखा प्रनरणः सुवीरः ।
गोभिः सर्वदो अस्मि वीलयैसास्युना नै जयते जेत्वानि ॥२६॥
दिवस्तृष्णिव्याः पर्यात् उद्गतं वस्त्रम्परिभ्यः पर्याष्टुं महः ।
अप्यामोज्ञाने परि गोसिरावृत्तमिन्द्रम्य वज्रे हविषां रथे यज ॥२७॥
इन्द्रस्य वज्रे सुखामर्त्तकं सिवस्य गर्भा वरेष्यस्य नाभिः ।
सेमा नौ हृत्यन्तानि तुषणो देवे रथे प्राणे हृत्या गृभाय ॥२८॥

vānaspatē vīḍvāñgo hí bhūyā asmātsakhaḥ pratāraṇaḥ su-
vīraḥ | góbhīḥ sāmānaddhaḥ asi vīkīyasvāsthātā te jayatu
jētvāni ॥ 26 ॥ divāś prīthivyāḥ pāry ūja udbhṛitaḥ vāna-
pātibhyāḥ pāry ābhṛitam sāhah | apām ojinānam pūri gó-
bhīr āvritam īndrasya vājram havishā ritham yaja li 27 ॥
īndrasya vājro marūtām ānikam mītrāsyā gārbho vāruṇa-
sya nābhiḥ | sēmām no havyādātiḥ jushāṇo déva ratha
prati havyā gribhāya ॥ 28 ॥

उप शास्य पृथिवीमुन चां पुरुषा नै मनुनां विष्टुं जगत् ।
स दुन्दुभे सञ्ज्ञरिन्द्रेण देवर्थगद्वीयो अपि मेघ गङ्गे ॥२५॥
आ केलय चलमोजो नु आ धा नि पृग्निहि दुग्निना वाधेमानः ।
अपि प्रांथ दुन्दुभे दुन्दुभे इन इन्द्रस्य मुषिर्गमि वीलयस्य ॥२६॥
आमूर्ज प्रस्तावनयिमाः केनुमर्द्दुभिवीवदीनि ।
समधेषणांभरन्ति नो नरोऽस्माकंमिन्द रथिनो जयन्तु ॥२७॥

úpa svāsaya prīthivī utā
dyāmī purutrā te manutām vishīhitam jāgat | sā dundubhe
sajūr īdreṇa devaī dūrād dāvīyo ápa sedha sātrum ॥ 29 ॥
ā krāndaya bālam ūjo na ā dhā nī shtānīhī duritā bālha-
mānah | ápa protha dundubhe dūchūnā itā īndrasya mush-
tsr asi vīlāyaeva ॥ 30 ॥ āmūr aja pratyāvartayemāḥ ketumād
dundubhīr vāvadūti | sām ágyapariṇāś cāranti no nārō 'smā-
kam īndra rathino jayantu ॥ 31 ॥ ३१ ॥

May the chariot made of strong wood be wholesome; may it be our friend; our protector, and manned by brave men. May it show forth its strength, compact with the straps of leather and let its rider be victorious in the battle. 26

Show full respect to the chariot replete with synthesis of basic elements of heaven and earth—the divine extracted essence of the forest wood. It possesses the velocity of waters, and is encompassed with the cow-hide and the thunderbolt. 27

O all pervading Lord of the celestial chariot, your vehicle is as powerful as the bolt of justice of the resplendent Lord. It is the precursor of vital principles, and is as vast as our ocean. It is bright as sunrays. May you accept it offered with prayers and oblation. 28

O war drums, fill with your thumping sound the earth and heaven. Let all things, movable or stationary be aware of it. May you associated with the resplendent Lord and Nature's forces drive all malign elements far from us. 29

May (O drum) you sound loud and animate our vigour and enthusiasm. May you thunder aloud and scare away malignant powers. Please repel, O drum, those who take delight in harming us. You, being the fist of the divines, show your firmness. 30

O resplendent Lord, the drum sounds repeatedly as a signal. May you recover the lost cattle of wisdom and bring it back here. Our leaders mounted, as if, on speedy chariot assemble. Let our car-borne fighting faculties against vice and nescience be triumphant. 31

(५८) महाकाशिर्दि धर्म

- (१-२) द्विवित्तन्युक्तस्थानम् सत्रम् शास्त्रम्: शोपुरेषि। (१-३) प्रथमद्वित्तन्युक्तिः
 (१-४), २०-२१) एकदद्वयादिवित्तन्युक्तिः वित्तन्युक्तिस्थानम् [२१-२२] एवोद्वयस्थान-
 द्वयस्थानस्थानम् एव। (१-५-६) चोदयादिवित्तन्युक्तिः वित्तन्युक्तिस्थानम् एवा वित्तन्युक्तिः
 वित्तन्युक्तिः। (१-७) द्विवित्तन्युक्तिस्थानम् शास्त्रम् [१, १, २] प्रथमद्वित्तन्युक्तिस्थानम् शूलानी,
 (२, ४, १, १) वित्तन्युक्तिस्थानम् द्विवित्तन्युक्तिस्थानम् शूलानी, (४, c) प्रथमद्वित्तन्युक्तिस्थानम्
 शूलानी, (५) सप्तम्या वित्तन्युक्तिस्थानम्, (१-१) एकदद्वयादिवित्तन्युक्तिः वित्तन्युक्तिः (१-१). प्रथमद्वित्तन्युक्तिः
 पृष्ठ ३५४, (१-८, १९-२०) चारुदेवोद्वयादिवित्तन्युक्तिस्थानम् शूलानी (१-१). प्रथमद्वित्तन्युक्तिः
 शूलानी, (१-६) चोदयादिवित्तन्युक्तिः वित्तन्युक्तिः, (१-७) एकदद्वयादिवित्तन्युक्तिः
 वित्तन्युक्तिः शूलानी, (१-१) एकदद्वयादिवित्तन्युक्तिः वित्तन्युक्तिः।

શ્વરાયંજ્ઞા વો અમૃતે ગુરાગિરા ચ દક્ષસે ।
પ્રતે નયમભૂતે જાનવૈદસં પ્રિયં મિત્રે ન ઝેમિપ્રમ ॥૧॥
કુનો નપોતં સ દ્વિનાયમલયુદ્ધાશેમ હૃવ્યાદાનયે ।
ભુવદ્ધાજેષ્વિના સુવદ્ધ ઉન પ્રાણ તનનોમ ॥૨॥

四

Yajñá-yajna vo agnive girá-giri ca dákshase pri pra
vayám amṛitam jätávedasam priyám nitrípm ná gurisisham
|| 1 || arjó nápataṁ sá hináyám asmayár dásena havyada-
taye | bhúvad vágeshv avitá bhúvad vṝidhá utá trātā tanu-
nám || 2 ||

वृष्णि स्मै गुजरो महान्विमात्सुर्विषा ।
 अर्जस्तेण श्रोत्विषा शोशुच्छुच्छुचे सुनीनिमिः सु दीदिहि ॥३॥
 महो देवान्यजस्ति यक्षानुपक्षत् कल्पोत द्रुसना ।
 आर्वाचिः सी कृष्णमेऽक्षति रास्त वाजोत वैस्त ॥४॥
 यमाप्ते जद्रयो वन्मा गर्भमनस्य पित्रिनि
 राहम् यो मंधिनो जायते नृमिः पृथिव्या अधि सानवि ॥५॥

vṛṣṭhā hy ḍagno ajāro mahān vibhāsy urvīshā |
 ājasrena sociśhā gosucar chuee suditibhih sū didih | 3 ||
 mahó devān yájasi yáksby ānushák tāva krátvotá dānsána
 arvácaḥ sūm kriṇuh y agnē 'vase rāsva vājotá vānsv | 4 ||
 yám āpo ádrayo vánā gárbbham ritikya píṣprati | súlakṣñ yo
 mathitó jāyate urvīshih prithiv्यā ádhibi sánavī | 5 || : |

■

At every benevolent work glorify adorable Lord with reiterated eulogies to obtain strength. May we glorify Him, the immortal, the cognizant of all that exists, as our dear friend. 1

He is source of strength and propitious to us. Let us offer our oblations, for He is the conveyor of them. May He be our defender in our life-struggles. May He be our benefactor and the saviour of our lives. 2

O adorable Lord, you shine forth with light. You are showerer of blessings, and never changed by time. May you blazing with unfading lustre shine forth with glorious rays. 3

You, O fire-divine, honour powerful Nature's bounties. Bring them without delay by your wisdom and your wondrous power. Make them turn hither for our salvation. May you present them the sacrificial food and partake of it yourself. 4

You, O fire-divine, are the one whom the waters, the mountains, and the forests nourish, as the embryo of eternal law and whom the worshippers bring to manifest on the highest place of earth by their strength and persistent efforts, as if by churning. 5

“ आ यः प्रमो भानुन् रोद्मी उभे धूमेन धावने द्रिविः
निरस्तमो ददशु जप्युत्सा इयुवास्वल्पो युगा इयुवा अल्पो चृणा ॥६॥
वृहद्विरसे अर्चिभिः शुक्रण लेव शोचिषा ।
भरद्वजि समिथुनो यविष्णु रेवज्ञः शुक्र दीदिहि युमत्पावक दीदिहि ॥७॥
विभासां गृहपतिविश्वामसि त्वमेष्ट मानुषीणाम् ।
शतं पुर्मियविष्ठु पादाहसः समेद्वारै शने हिमाः स्तोत्रम्भ्यो ये च ददति ॥८॥

ā yāḥ paprau bhānūnā rōdasi nihē dhūmēna dhavate
divi | tirāś tāmo dadṛīṣa śīrṣyāsv ā syāvāsv arushō vrīshā
syāvā arushbō vrīshā ॥ 6 ॥ bṛihādībhīt agne areśbbhīḥ śukréṇa
deva ṣocishā | bharādvāje samidhānō yavishṭhya revāu naḥ
śukra didībi dyumiāt pāvaka didīhi ॥ 7 ॥ vīśvāsāṇi grīhāpa-
tīr viśām āsi tvām agne mānushīnām | satām pūrbībīr ya-
vishṭha pāhy āñhasaḥ sameddhārami satām hīmā stotṛi-
bhyo yé ca dādati ॥ 8 ॥

त्वं नैष्ठ्यं जुत्या वसो राघौसि चोदय ।
अुस्य ग्रुप्तस्त्वमग्ने गृथीरत्सि खिदा गृधं त्रुचे तु नः ॥९॥
पवि तोकं तनयं पूर्त्तिष्ठमदव्यैरप्रयुत्वभिः ।
अम्भे हेलौसि देव्या मुयोधि नोडेवानि छरौसि च ॥१०॥

tvām uas eitrā ūtyā vāso rādbānsi
codaya | asyā rāyās tvām agne Rathīr asi vidā gādhām
tucē tu naḥ ॥ 9 ॥ pārshi tokām tūnayam parīshbbhish tvām
ādabelhair aprayutvabhiḥ | agne hélaṇsi daivyā yuyodbi nō
'devām hvārānsi ca ॥ 10 ॥ :

O fire-divine, most youthful, you are the one that fills both heaven and earth with pure brilliancy, and mounts with smoke into the sky. Your radiance is beheld in the dark nights, dispersing the gloom. With strength you shine in the darksome nights. Shine with your strength. 6

O divine, ever-young, resplendent Lord, when kindled by the bearers of wisdom, you shine with many radiant attributes and pure radiance. O resplendent purifier, conferring riches upon us, may you shine. 7

O adorable supreme, you are the Lord of our households and the Lord of entire human race. May you, when kindled, protect me, O ever-young fire-divine, with hundred defences against iniquity. May you grant a hundred winters to me as well as to those, who liberally give to the singers of your glory. 8

O wonderful Lord, giver of homes and shelter, encourage us by your protection, and by rewarding riches. You are the conveyer, O adorable Lord, of earthly wealth; may you quickly bestow safety to our children. 9

You protect our sons and grandsons with effective, never failing defences. May you remove far from us celestial wrath and malevolence of faithless men. 10

११ आ संवायः सवुद्वयो धेनुमज्ज्यमुप नव्यसा वचः । मूजध्यमनपस्तुराम् ॥११॥
 या शर्दीयु माल्नायु खमानये श्रोदमृत्यु धुक्षत ।
 या कृत्युके मूल्नी तुराणी या मूल्नेत्याकरी ॥१२॥
 भरद्वाजायाव धुक्षन द्विना । धेनुं च विश्वदौहसुमिष्य च विश्वभोजसम् ॥१३॥

ā sakbhāyalī sabardhūghātī dhenūm ajadhvare ūpa nāv-
 yasā vāteah | srijādhvam ānapaspurām || 11 || yā śūrdhāya
 marutāya svābhānave srāvō 'mrityn dhukshata | yā mrilikē
 marūtām turānām yā sumnafr evayāvari || 12 || bharādvā-
 jāyāva dhukshata dvitā | dhenum ca visvādohasam isham
 ca visvābhōjasam || 13 ||

तं व इन्द्रं न मुक्तुं वरणमिय मायिनम् ।
 अर्थम् न यन्द्रं सुप्रभोजसं विष्णुं न स्तुष आदिदो ॥१४॥
 लेप शर्यूं न मार्हनं तुविष्वण्यनवीर्ण पूष्यं सं यथा ज्ञाता ।
 सं मुह्न्ना कारिष्वर्ष्युणिभ्यु औ आविष्वहा वस्तु करत्सुवेदो नो वस्तु करत ॥१५॥
 आ मा पृष्ठ्युपे द्रव शास्त्रिष्यु तु ते अपिक्षुर्ण आधुणे । अघा अर्यो अरतयः ॥१६॥

tām̄ va sudram̄ nā gñkrātum̄ vāru-
 ñain iva māyīnam̄ | aryamānam̄ na mandraip̄ sriprābhoja-
 sam̄ vishṇum̄ nā stūsha adise || 14 || tveshām̄ gñrdho nā
 marutām̄ tuvishvānyy anarvānam̄ pūshapām̄ sam̄ yāthā sratā |
 sam̄ sahastrā kārishac carshāññihya an avir gñlha vāsū ka-
 rat̄ svēdā no vāstū karat || 15 || आ मा पृष्ठान् उपि करत् । अघा अर्यो अरतयः
 || 16 || ३ ||

Admire O friends, the knowledge-imparting divine speech through your newly composed songs and let the language be freely enriched. 11

You, the divine speech, are the one, that yields nourishment to the powerful self-enlightened band of men. You are the one, that is always anxious to gratify dynamic men. You are the one, that traverses the sky in splendour, shedding delight. 12

May you milk out for the man of knowledge twofold blessings; the divine speech which furnishes the milk of wisdom, to the universe, and the richness of ideas which is food for all. 13

I praise you, O vital elements, for the distribution of wealth; you are achiever of great deeds like the resplendent one, sagacious like a virtuous, adorable as a man of justice, and munificent as one all-pervading. 14

I now, glorify the brilliant vigour of the troops of cloud-bearing winds, who are loud-sounding, irresistible, cherishing, whereby hundred and thousands of treasures are bestowed collectively upon men. May that troop make hidden wealth manifest; may it render the wealth easily accessible to us. 15

Hasten to me, O provider of nourishment; O radiant divine Lord. May you repel all deadly assailing adversaries. I whisper my praises at your close proximity. 16

मा कोक्षीगमुद्दतो नाम्यां विज्ञावि हि नीनंतः ।
 मोन मृगे अहे प्ला चुन ॥ ॥ आदप्रेते वेः ॥ १७॥
 उनेत्रिव तेऽग्रकमस्तु स्मरयम । उद्गम्य दध्यन्तः मुष्ट्यस्य दध्यन्तः ॥ १८॥
 पुणे हि मत्स्येभ्ये भूमो दुर्गत श्रिया ।
 अभिर्व्यः पृथग्नृतनां तुरव्यमयो नूनं यथा पुरा ॥ १९॥

त्रिं लकाम्बिराम इदं त्यहो वानास्पातिम् आसाति विभीति निवासह । नुता स्त्रो अहो एवा गत्यां ग्रीवा अद्विहते वेहि ॥ १७ ॥
 द्वितीये इवा त्रिकामि विश्वासा लकाम्बिराम । आचिद्रास्या दद्विहत्यातहि स्त्रिपूर्णास्या दद्विहत्यातहि ॥ १८ ॥ परो हि मार्यादाई आसी देवाई उतां श्री यज्ञो अभिर्व्यः पृथग्नृतनां तुरव्यमयो नूनं यथा पुरा ॥ १९ ॥

शुमी वृष्ट्य धृतये प्रणीतिरस्तु मृत्युनां ।
 देवत्यं वा भूमा गत्यां वेज्जानम्ये प्रयत्यः ॥ २०॥
 मव्यस्त्रियम् विनातिः दत्ति यां देवीं नेति यत्थे ।
 त्वयेऽश्वो दर्शितं नाम्य ॥ ॥ भूमा तुहं अस्मि श्रीमं श्रुत्वां श्रवेः ॥ २१॥
 सुख्यु दाते भूमा विद्युत्प्रियताप्तन ।
 शृण्यो दृश्य सुख्यस्तद्वया नानु जायते ॥ २२॥

vāmī vāmasya dhiūta-
 yaḥ prāṇitir āstu sūnṛitā | devāsyā vā maruto mārtyasya
 vejanāsyā prayajyavaḥ ॥ 20 ॥ sadyāś eṣā yāsyā carkritih
 pāri dyām devō naiti śūryaḥ | tvesham sūivo dadhire nāma
 yajñīyam maruto vṛitrahām sāvo jyēśṭhām vṛitrahām sā-
 vaḥ ॥ 21 ॥ sakṛid dha dyāur ajāyata sakṛid bhāmir ajā-
 yata | priṣnyā dugdhām sakṛit pāyas tād anyo nānu jāyate
 ॥ 22 ॥ ५ ॥

O provider of nourishment, may you not let any one uproot the forest trees, with host of crows and other birds on them. May you utterly destroy those who are my revilers. Let not the adversary ensnare me; as a hunter sets snares for birds. 17

May your friendship be unbroken, like a flawless skin forming a surface of curds. 18

O the provider of nourishment, supreme are you above mortals. You are equal in glory to the immortal divines. Therefore O Lord, regard us favourably in battles; defend us now as you have been defending others formerly. 19

O winds divine, impetuous, performer of admirable acts, widely admired, may your excellent, pleasant and truthful sound be our guide to desirable wealth of Nature's bounties and the mortals who admire you. 20

They are the ones whose glory spreads quickly round the heavens, like the light of the divine sun. These thunder-bearing winds possess brilliance and strength that humiliates and destroys the darkness and is adorable and most excellent. 21

Once, indeed, once the heaven was generated; once only once, was the earth formed; once only were the creative elements of heaven and earth milked; no second after this is born thus (in the present creation). 22

(१०) गांडीनप्रादं प्रकाश
प्रदर्शनात्माय मृगम् विद्वान् विजाप्ता रूपं । विष इवा इत्तम् ॥१०॥११॥ प्रभादि
नवदग्ना (११) प्रदर्शनाभ विद्वान् ॥११॥

स्तुपं जने मुखने नव्येत्तिभिर्गीर्भिर्मुखावक्षणे मुख्यल्लो ।
न आ गमम् त इह शुचन्तु मुख्याम्बु वर्णो मित्रो अुमिः ॥१॥
विशेषिक्षु इष्ट्येष्युप्वद्वैसक्तुमग्निं युक्त्योः ।
तिथः गिर्भि साहसः मनुमुमि यज्ञाम्य केन्तुमग्नयं यज्ञये ॥२॥
अहम्यम्य दृहिनग्न विहेष्ये स्तुभिरन्या भिषिष्ये मर्गे अन्या ।
प्रिधम्नुग्न विचरन्ती पावके मन्त्रे थूते नक्षनं कुच्यमनि ॥३॥

49.

Stushé jánaṇu suvratám návyasíhitr gírbhír mitráváruṇá
suronayántā | tā á gamantu tā iha śruvantu sukshtatrásó
várupo mítro agníḥ || १ || vigo-vísa śdyam adhvareśhv ídrip-
takratum aratíṇi yajnatyóḥ | diváḥ sīṣum sáhasrah sūmum
agním yajñásya ketúm arusháṁ yájadhýai || २ || arushágya
duhitára vírúpe stribhir anyá pipisó súro anyá | mithastúrā
vicáraní pāvaké mánma śrutum nakshata ṛcayámāne || ३ ||

प्र श्रुयमन्त्रा शृहनी भर्नीपा वृहद्विं त्रिश्वरं श्रुत्राम् ।
शृनयामा नियुतः पत्यमानः कुनिः कुविभियश्रमि प्रशन्यो ॥५॥
स मे वृपुद्वद्युधिनोर्यो रथो विस्तमामनमा शुज्ञानः ।
येन नरा नामत्येष्यध्ये शुनिर्युधस्तनयायु त्मने च ॥६॥
“ पञ्जन्यवाना वृषभा पृथिव्याः पुरीषाणि जिन्ननुमत्यनि ।
सत्यश्रुतः कवयो ग्रस्य ग्रीष्मिर्जगतः स्यानुर्जग्ना कुण्ड्यम् ॥६॥

prá vāyām áchā brikhatí manishā brikhadrayim visváváram
rathaprám | dyutidiyamā niyútah pátyamánuh kavih kavíni
iyakshasi praya jyo || ४ || sá me vāpuṣ chadayad asvínor yó
ratho virúkmān mánasā yujānáh | yéna narā násatyeshayá-
dhyai vartir yáthás tánayāya tmáne ca || ५ || ५ ||

páryanyaváta vrishabhā prithivyáḥ púrīshāni jinwutam
apyāni | sátyasruthah kavayo yásyā gírbhír jágata sthātar
jágad á kriṇudhvam || ६ ||

49

In these new hymns I express my admiration of the man who is an observant of his duty, and also all glories to the beneficent cosmic forces of light and warmth. May they, the mighty ones, the sun, the ocean and the terrestrial fire come to bless our worship, and listen to our praises. 1

I inspire the worshipper to extol the adorable fire-divine, whose every act is free from arrogance, and who is worthy of adoration on all auspicious occasions of every man. He is the son of young parents (heaven and earth), the child of heaven, the source of strength, and a brilliant red banner of universal cosmic sacrifice. 2

May the two daughters of various forms, of whom one (the moon) glitters with stars, the other is the bright sun, mutually opposed, proceeding diversely, purifying all things, and worthy of our laudation, be pleased by the praise, they hear from us. 3

May our earnest praise proceed to pay tribute to the Lord of vital wind, the possessor of vast riches, loved by all, filler of its chariot and most wealthy. May this most adorable Lord of harnessed horses, promptly show favour to his adorer. 4

May that splendid cosmic chariot of twin-divines, harnessed at mere thought, envelop my soul and body with radiance. O ever-true promotors of sacred works, you grace the home of the leading worshipper with your presence to give strengthening food to us and our children. 5

O cloud-bearing winds, showerers of rain, may you send all available waters from firmament. O sagacious vital principles, listeners of eulogies, sustainers of the world, may you multiply the moveable wealth of your praisers. 6

पार्वीरकी कन्या चित्रायुः सरस्वती वीरपंची विष्णे धान ।
 मांभृत्यन्तिर्दं श्रग्णं सुजोपा दुरुधर्मे गुणानं शम्भे यंमत ॥७॥
 पथम्पैषुः परिषप्ति वच्चम्या कामेन कृतो अभ्यानलुक्म् ।
 स नो रासन्दुरुद्यश्वन्दाश्वा विवेदियं सीपवानि प्र पृष्ठा ॥८॥
 प्रथमुभाजै युद्धमेव यशोधा सुप्ताणि देवं भुग्भेस्तिष्ठन्तेष्य ।
 होतो यश्वयज्ञनं पुस्त्वानामुमिस्त्वपृष्ठं सुहयं विभावी ॥९॥

pávīravī kanyā citrāyuh sárasvatī
 virāpatnī dhīyaṇī dhāt | gnābhīr ácbitram ṣaranām sajōshā
 durādhársham grīṇatē sármā yañsat || 7 || pathás-pathah pā-
 ripatim vacasyā kúmena kritó abhy āmaṇi arkám | sá no rā
 sac churúdhaś candrágrā dhīyaṇ-dhīyam sisadhati prá
 pūshlā || 8 || prathamabhuājām yasāsaṇ vayodhām supāṇīm
 devām sugábhastim ḥibhvam | hótā yakshad yajatām pa-
 styānām agnis tvásbtāram subávam vibhávā || 9 ||

शुब्दनस्य पिनरे गौमिग्नभी द्वं दिवो वृथयो लुदमुक्तो ।
 वृहन्मूष्पत्युमजरै सुगुब्बमृधग्न्युवेम कुविनेपिनामः ॥१०॥
 आ युवानः कवयो यज्ञायामो मर्तो मुन्न गुणानो वृम्याम ।
 अन्तित्र चिद्विजिन्यथा वृधन्मू इत्था नक्षन्नो नरो अङ्गिरस्तत ॥११॥
 प्र वीरायु प्र तवसे तुरायाजा युथेव पशुग्निरमन्तम ।
 स पिस्पृशनि तुन्ति शुनस्य स्तुभिर्न नाकै वच्चनम्य विष्णे ॥१२॥

bhúvana-
 sysa pitáraṇī gírbhīr abhī rudrám dívā vardhúyā rindrám
 aktaū | brihántam ḥishvám ajáraṇ sushumnaṁ ḥidbag ghu-
 vema kavíneshitásah || 10 || ८ ||

ा yuvānah kavayo yajñiyāso māruto gautá grīyatō va-
 rasvām | acitrām eit dhí jñivathā vridhūnta itthā nákshanto
 naro aṅgirasvát || 11 || prá vīrāya prá tavásc turáyājā yū-
 théva paśurákshir ástam | sá pisprīṣati tanvi śrutásya strí-
 bhīr ná nákanū vacanásya vīpah || 12 ||

May the purifying, amiable and graceful divine speech, the damsel of brave, lord of heaven, bless our pious rite; may she, together with all dearest associates of Nature's bounties ; be well-pleased, and bestow upon her devotee comfortable home, flawless and impenetrable to wind and rain, and grant him felicity. 7

May the worshipper, inspired by expectation of obtaining rewards, approach with praise the adorable provider of food, the guardian of one and every path. May He grant us weapons provided with penetrating golden arrow-heads. May the provider of nutritions make our intellects effective. 8

May the enkindled fire-divine, glorious, the invoker of Nature's bounties, bring for worship the architect of universe, the first maker of forms, the giver of life-span and liberal donor and acceptor like hands. He is worthy of adoration by householders and easy to be invoked. 9

With these hymns, we exalt the breath-divine by day, the breath-divine by night. Inspired by the poet sages, we invoke Him, the mighty, the blissful, undecaying, endowed with felicity, and the source of prosperity. 10

O ever-youthful, wise and adorable wind-divine, may you please come to your admirer and inspire the leading priests. Please spread through the firmament, like rays of light, and refresh the desert with rain. 11

I admire the valiant, powerful band of clouds, swift-moving ; swift like herdsman who drives his herd to the stall. May this band of clouds be adorned with the symphony of pious worshippers, just as the firmament is studded with the galaxy of stars. 12

यो रजांसि चिम्भे पाथियानि विश्वहित्यार्ममेव वाप्तिनाय ।
 तस्य ते शर्मेनुपद्यमनि गुया मदेम तुन्याऽ नना च ॥१३॥
 तवोऽहित्युच्यो अद्विरक्षेस्तत्परैत्यन्त्यविता चनो धात ।
 तदापैर्धीभिर्मि गतिवाचो भगः पुर्विजित्वन् ग्र गुणं ॥१४॥
 न नो गुणे गुणे चर्पणप्रां पूर्वीर्म सह कृतस्य गोपाम् ।
 क्षमै दानाजर्येन वनान्त्यपुयो अदेवीर्मि च कमासु विश आदेवीर्म्भा ॥१५॥

yó rájānsi vinamé
 párthivāni trīś eid vishnūr mánave badhitāya | tásya te
 sármann upadadyámāne rāyā madema tanvā tánā ca || 13 ||
 tán nō 'bir budhnyo adbhīr arkais tát párvatas tát savitā
 cāno dhāt | tād óshadhibhir abbhí rātisháco bhágah púramdhīr
 jinvatu prá rāyé || 14 || nū no rayíp rathyām carshapíprám
 puruvíram mahá ritasya gopám | kshúyam dātajáram yéna
 jánān sprídhō ádevir abhí ca krámāma vísa ádevir abhy
 áśnávāma || 15 || 7 ||

(१५) यजुर्वला एवम्

(१५) पद्मसगनम्याम्य लक्ष्य लक्ष्याकारिभा क्षेपः । विष्णु इव इवाः । विष्णु इवाः ॥

हुये यो देवीर्मदिनि नमोभिर्मृत्युकाय दर्शणं प्रियमुपिम् ।
 अभिभूदामर्यमणे मुद्रेवं ग्रान्त्युच्यत्यन्त्यवितारं भगौ च ॥१॥
 मुम्यानिपः सूर्यं दक्षपितृनमागास्त्वं सुमहो वीहि देवात् ।
 हुजन्मानो य ऋन्मापः सुत्वा स्वर्वनो यजुता अभिजुद्धाः ॥२॥

50

Huvé yo devím áditim námohbir mṛilikáya várundam
 mitrám agním | abhikshadám aryamánam susévam traत्रिन
 deván savitáram bhágam ca || 1 || sujyótishah súrya dà-
 kshapitřin anágastvē sumalio vihi deván | dvijánmāno yá
 ritasápaḥ satyāḥ svárvanto yajatā agnijihvāḥ || 2 ||

O all pervading Lord, may we be happy in a home, in riches, in person, and in children, bestowed upon us by you. You measure out all the terrestrial regions in three steps, and guard mankind from the calumny of the forces of darkness. 13

Sweet be the song of mine to the cloud of the mid-space, the mountains, the sun, floods, and lightning. Sweet be the plants to Nature's bounties, which accept oblations. May the all-wise, gracious Lord be propitious to us for the acquirement of riches. 14

Grant us, O universal Nature's bounties, riches consisting of vehicles, numerous help-mates, many offsprings, wealth for providing efficiency to our solemn ceremonies, and a lasting home, free from decay, wherewith we may overcome malevolent and unrighteous people and afford support to those to whom the supreme Lord is gracious. 15

50

I invoke with adoration, the Lord who is infinite, virtuous, friendly, guide, judicious, the overcomer of adversaries, worthy of praise, and source of creative genius, and the gracious. I invoke all protective powers also for felicity and happiness. 1

O radiant source of all illuminations, may you render the luminous cosmic powers of divine origin, kind and tender towards us. They are twice-born (once in the space, and secondly on the earth), desirous of worship, observants of truth, possessors of wealth and worthy of honour. Their tongue is like the flames of fire. 2

उन शान्तागृथिर्या धूतमुद् वृहद्रोक्तर्मा गणणं सृपुत्रं ।
 मुहस्वरश्चो वरिये यथो नोऽस्मे ऋग्यां धिपणं अनुहः ॥३॥
 आ नो रुद्रस्य मृत्यो नमन्नासुया हृतास्मै वसुवोउधृष्टाः ।
 यदीमर्भे महति वा हितास्मै वायं मृत्यो अक्षाम देवात् ॥४॥
 मिम्यक्ष येषु रोद्यमी नु द्रुत्या मिर्यन्ति पुषा अभ्यधृयमां ।
 श्रुत्वा हत्वै मरन्तु यद्य वायं भृता रेजन्ते अधर्वनि प्रविन्ति ॥५॥

utá dyá-
 vāprīthivī kshatrám urū bṛihād rodasi saraṇām sushunme |
 mahás karatho várivo yáthā no 'smé kshayāya dhishane
 aneháḥ ॥ 3 ॥ ए नो rudrasya sūnāvo uamantām adyā hütáso
 vásavó 'dhriṣṭihāḥ | yád īm árbhe mahati vā hitáso hadbhé
 maruto áhváma deván ॥ 4 ॥ mīmyáksha yéshu rodasi nū
 deví sishakti pūshā abhyardhayájvā | śrutvā hávam maruto
 yád dha yáthā bhúmā rejante ádhivani právikte ॥ 5 ॥ ५ ॥

“ अभि त्यं वीरं गिरीणम्भुचेन्द्रे ब्रह्मणा जरित्तन्त्रेन ।
 श्रवदिद्वत्तुमुपे च मन्त्रानो गम्भाजां उपे मृतो शृणुनः ॥६॥
 औमानंमापो मानुर्गुर्मृत्यु नान तान्नाय नन्नाय शो योः ।
 यूयं हि प्रा भिषजो मातृतन्मा विश्वस्य स्थानुर्जग्नो जनित्रीः ॥७॥

abhi tyām virātē gírvapasam arcéndram bráhmaṇā jari-
 tar návena | śrávad id dhávam úpa ca stáváno rásad vā-
 jāñi úpa mahó griñānáḥ ॥ 6 ॥ ománam āpo nānushir ámyik-
 tam dbāta tokáya tánayáya śám yóḥ | yūyám hi shthá
 bhishájo mātrstamā vísavasya sthätur jágato jánitriḥ ॥ 7 ॥

May you, O mighty heaven and earth, provide us strength and spacious habitation for our comfort. May you bless us so that immense wealth becomes ours. May you, O beneficent powers, keep sinful tendencies away from us. 3

May the offsprings of cosmic vitality, granters of dwellings, invincible, invoked on this occasion lovingly bend down to lift us up. Hence, we call upon the divine vital principles, so that they become our helpers in difficulty, great or small. 4

They are the ones, with whom the divine powers of heaven and earth are associated and whom the granter of nourishment, the granter of prosperity, honours. When O cloud-bearing winds, on our invocation, you come hither, then on your diverse paths, all beings tremble. 5

O worshipper, may you glorify that supreme resplendent Lord, with a new hymn, who is worthy of adoration. May He, so glorified, hear our invocation. May He, so lauded, bestow upon us abundant nourishment. 6

O waters, friendly to mankind, may you unceasingly provide life-preserving food for the perpetuation of our sons and grandsons. May you grant us security and cast off all evils from us. Verily, you are more than motherly physicians to us, you are the father of the stationary and moveable creation. 7

आ नो देवः संविना ग्रायमाणो हिरव्यपाणिर्जनो जंगम्यात् ।
 यो दक्षर्णीं उपमो न प्रर्नीकं व्युष्णि द्वाश्रेष्टे वर्णीणि ॥८॥
 उत त्वं सूनो सहनो नो अग्ना देवीं अम्भिर्जनो वैवृत्याः ।
 स्यामुहं ते मद्विद्वानो तवे स्यामुमेऽजनो सूरीरः ॥९॥
 उत त्वा मे हयमा जंगम्यात्तुं नामत्वा धीर्भिर्कुवमङ्ग विश्रा ।
 अत्रि न महस्तमेष्टमुमुक्तुं तदैते नरा दुर्गिनादुर्भीके ॥१०॥
 ने नो गुयो शुमनो यात्रवतो द्वानानो भूत नृयनः पुरुषोः ।
 द्वास्पन्नो द्विव्याः पांश्चवाम्भो गोजानो अप्यो मृलनो च दद्याः ॥११॥

॥

no devāḥ savitā trāyamāṇo hīraṇya-pāṇīr yajatō jagamyāt |
 yo dātravān̄ ushāso nā prātikam̄ vyūrṇutē dāśūshe vāryāṇi
 || 8 || utā tvām̄ sūno sahaso no adyā devān̄ asmīn̄ adhvare
 vavṛityāḥ | syām̄ ahām̄ te sādām̄ id̄ rātau tāva syām̄ agnē
 'vasā suvīraḥ || 9 || utā tyā me hávam̄ ā jagmyātām̄ nāśa-
 tyā dhībhīr yuvām̄ aṅgā viprā | átrim̄ nā mahās tāmaso
 'mumuktām̄ tūrvataṁ nārā duritād abhīke || 10 || १ ||

tē no rāyō dynmātō vājavato dātāro bhūta nṛivatāḥ
 purukshoh̄ | dasasyānto divyāḥ pārthivāso gójātā āpyā mri-
 tātā ca devāḥ || 11 ||

ते नो रुदः सरस्वती सुजोषो मील्लहूम्नन्तो विष्णुर्मृलन्तु वायुः ।
 क्रुमुक्षा वाज्ञो देव्यो विधुता पुर्जन्युवातो पिष्यतामिर्ण नः ॥१२॥
 उत त्वं देवः संविता भग्नो नोऽपां नपोदवतु दानु परिः ।
 त्वष्टा देवेभिर्जनिभिः सुजोषा वीद्वेभिः पृथिवी संमुद्रे: ॥१३॥

tē no rudrāḥ sārasvatī sajōshā mīlhūsh-
 mauto viśhīṣur mīlānta vāyūḥ | ṛibhuksbā vājo daivyo vi-
 dhātā parjānyāvātā pīpyantā sebām̄ uah̄ || 12 || utā syā de-
 vāḥ savitā bhāgo no 'pām̄ nāpād avatu dānu pāpriḥ |
 tvāshtā devēbhīr jāvībhīḥ sajōshā dyañr devēbhīḥ pīthivī
 samudraśū || 13 ||

May the adorable creator, the preserver, the possessor of golden radiance, come to bless us. He, who is splendid like the first light of the dawn, disperses excellent riches to the offerer of the oblation. 8

And may you, O source of strength, bring back today the divine forces to bless our noble deeds. May I always enjoy your favours. May I, through your protection, O adorable Lord, be blessed with excellent descendants. 9

O wise, ever-true twin-divines, come quickly to my invocation, supported by dedicatory acts. May you extricate us from thick darkness, as you could extricate the three-fold free sage and protect us. May you O leaders, protect us from the danger of life-conflicts. 10

O divine powers, may you bestow on us splendid riches, and brave sons, admired by all. O celestial luminaries and terrestrial vital powers, offsprings of mid-space and children of waters, please grant us our wishes and make us happy. 11

May the Lord of cosmic vitality, the vital breath, the divine speech, and the all-pervading wind send to us rains and make us happy. May the divine powers, rich in spiritual, physical, and creative energy, grant us abundant nourishment. 12

And may the divine Lord of creativity, and the Lord of lightning, whilst pouring down gifts be gracious to us; and may the creator of the cosmic forces, along with Nature's bounties, such as the firmament, the earth, and the oceans protect us. 13

उत नेऽहिर्बुद्ध्यः शृणात्वज पर्कपात्पृथिवी समुद्रः ।
विश्वे देवा क्रन्तिसूर्यो द्युमानः स्तुता मन्त्राः कविवास्ता अंकन् ॥१४॥
पूर्वा नपोत्ते मम तत्त्वे श्रीभिर्मरदाजा अम्बर्चन्त्यै ।
मा हुतासौ वम्याऽधृष्टा विश्वे स्तुतासौ भूता यजत्राः ॥१५॥

utá nō 'hir budhmyāḥ śriṇotv ajā ēkapāt
prithivī samudrāḥ' viśve devā ritāvṛidbo huvānā stutā
māntrāḥ kavisastā avantu ॥ 14 ॥ evā nāpato māma tasya
dhībhīr bhūrādīvāja abhy ārcanty arkaiḥ | gnā hntāso vā-
savo dhīrīshītā viśve stutāso bhūtā yajatrāḥ ॥ 15 ॥ १० ॥

(५१) एतत्त्वां सूतम्

(१-१३) शोदसवर्णवान्प्र मुक्तम् भाद्राद र्हर्षय फक्षः । विश्वे देवा देवताः । (१-१४) प्रश्नाणि-
सहस्राणि विष्णु , (१३-१५) वरोदत्तादित्यचन्द्रमोलिङ्गः , (१५) पांचत्त्वाभावानुष्ठृष्ट इन्द्रादिः ॥

१३ ॥ उदु लाघुकुर्महि मित्रयोर्दृ प्रति प्रियं वरेण्योरनुज्ञम् ।
ऋतस्य शुचि दद्वानमनीकं सूक्ष्मो न द्विव उदित्ता दद्ययेत् ॥१॥
वेदु यत्तीर्णि विद्धात्मन्येषां देवानां जन्मे सनुतरा च विप्रेः ।
कुञ्ज मनैषु वृजिना च पद्मव्लभि चष्टे मूर्ते अर्थं एवान् ॥२॥
स्तुप उ वो मुह ऋतस्य गोपानदिति मित्रं वरेण सुजातान् ।
अर्थमणि भगुमदेव्यथीतीनन्द्वच्छा वोचे मधुन्यः पात्रकान् ॥३॥

51.

*Ud u tyāc cākshur māhi mitrāyor āni ēti priyām vāru-
nayor ādabdhām | ritāsyā gūci dārṣṭām ānikam rukmī nā-
divā ādita vy ādyaut ॥ 1 ॥ vēda yās triṇi vidāthāny eshām
devānām jānuma samutār ā ca vīprah | rījū mārteshu vījīnā
ca pāsyānam abhi cashtē sūro aryā ēvān ॥ 2 ॥ stushtā n vo-
māhā ritāsyā gopān ādītim mitrām vāruṇām sujātān | arya-
nāpām bhāgām ādabdhādhitin áchā voce sadhanyāḥ pāva-
kān ॥ 3 ॥*

May the eternal and infinite Lord of universe hear us. May the earth and ocean hear us ; may the universal divine powers, who are exalted by our adoration and invoked and praised by us, protect us. Our mystical prayers are addressed to them and they have been glorified by sages of all times. 14

Thus we, the sons of the race of sagacious devotees, worship you, O Lord, along with your cosmic forces. And to that effect, we perform our sacred rites and chant holy hymns. O adorable powers, you have been showing respect and regard ; you are givers of dwellings and are invincible. May you, along with your associated energies, ever be adored. 15

51

That expansive unobstructive, and dear radiant sun, as if, an eye of the cosmic light and plasma, is moving upward. The pure and lovely face of the holy order shines like golden ornament of heaven in its rising. 1

He, the sage, the sun-divine, knows the three cognizable worlds ; and also the mysterious birth of Nature's bounties, be it near or far. He, the sun divine, is seen, as if, beholding good and evil acts of mortals ; and thenceforth manifests the merits of their intentions. 2

I glorify you, O sun-divine, O protector of mighty eternal law, you are known by your attributive names, like the mother infinite, the Lord of cosmic light and the Lord of plasma, the venerable justice personified, and supreme grace. I celebrate Nature's bounties, whose acts are unimpeded, who are bestowers of wealth, and dispensers of purity. 3

१४॥८॥ मः सत्यनीरदेव्यान्महो राज्ञः सुवसुनर्त्वं द्रान्त्रं ।
उत्त्रान्त्ययनो दिवो नूनादित्यान्याम्यदिनि दुर्वोपु ॥४॥
याऽप्यनः पृथिवि मानवभुगम्भे ग्रानवस्त्रो मृत्यु नः ।
विश्व आदित्या अदिने सूजोपां अस्मस्यं शर्मं वहुलं वि धन्त ॥५॥
मा नो वृक्षय वृक्षये समस्मा अघायने गिर्गंधता यजत्राः ।
युधं हि एष रुद्यो नस्त्रन्नां युधं दक्षस्य वचसो वम्बव ॥६॥

rīśādasaḥ sātpatiḥ ādabdhān mahō rājñāḥ suva-
sanāsyā dātrin | yūnah sukshatrān kshayato divo nrīn ādi-
tvan yam yāditiḥ duvoyū ॥ 4 ॥ dyaūsh pītaḥ prīthivi mā-
tar adhīrūg īgne bhrātar vasavo mṛilatā nah vīṣṇva aditya
adite sajōsha asmāhlyam gārma bahulām vī yanta ॥ 5 ॥ u ॥
mā no vṛīkāya vṛīkyo samasmā aghāyatē rīradhītā ya-
jatrāḥ । yuyām hi slīthā rathyō nas tanūnām yūyām dā-
kshasya vācaso bahūnāv ॥ 6 ॥

मा व एनो अन्यकूलं भुजेम् मा नक्तम् वसवो यशवेचे ।
विश्वस्य हि क्षयेथ विश्वदेवाः स्तुयं रिपुस्तुव्यं रीरिषीए ॥७॥
नम् इद्युग्मं नम् आ विवासे नमो दाधर पृथिवीमूल द्याम् ।
नमो द्यैवेष्यो नम् ईश एषां कृतं चिन्नेनो नमुसा विवासे ॥८॥
क्रुतस्य वो रुद्यः पृतदेशानृतस्य पस्त्युसद्वे अदेव्यान् ।
तां आ नमोभिरुचक्षसो नृन्विष्वान्यु आ नमे मृहो यजत्राः ॥९॥

mā va ēno anyākṛitam blu-
jemi nā tāt karīma vasavo yic eāyadhve | vīṣvasya hi
kshayatha vīṣvadevāḥ svayām ripūs tanvām rīrīshīshīta ॥ 7 ॥
nāma id ugrām nāma ā vivāso nāmo dādhāra prīthivim
utā dyām | nāmo devēbhyo nāma īśa eshām kṛitām eid
ēno nāmasā vivāse ॥ 8 ॥ rītisya vo rathyāḥ pūtādakshān
rītasya pastyasādo ādabdhān | tān ā nāmobhīr urucākshaso
nrīn vīṣvān va ā name mahō yajatrāḥ ॥ 9 ॥

O divinities, the suns-divine, the offsprings of mother-infinity, the scatterers of the malevolent, the defender of virtuous, the irresistible, the mighty, the donors of good dwellings, ever-young, very powerful over wide dominions, and leaders of heaven, I seek your refuge with adoration. 4

O father heaven, the infallible mother earth, the brother fire, and you, O giver of life-breath, may you all grant us happiness. O mother infinite and sons of mother infinity, may you, with one mind, bestow upon us your manifold protection. 5

Subject us not, O adorable bounties, to evil creatures, wolf-like, or like a robber, nor to any one designing us harm. Verily, you are the one who guide us aright and you are the rulers of our vigour and speech. 6

Let us not suffer for the sin of others, nor do that which, O regions-divine, you prohibit. O universal cosmic powers, controllers of the universe, may the one, who hurts us, be the victim of his own designs. 7

Reverence be to the mighty ; reverence I adopt. Reverence sustains earth and heaven; reverence to Nature's bounties; reverence overwhelms them. I offer penance in the form of reverence for sins, which may have been committed by me. 8

O adorable Nature's bounties, I venerate you with reverential salutations. You are mighty, the regulators of cosmic sacrifice, pure in your spirit, infallible, dwellers in the chamber of cosmic worship, unsubdued, far-seeing and leaders of cosmic order. 9

ते हि श्रेष्ठवर्चसुस्त उ नक्षिरो विश्वानि दुरिता नर्यन्ति ।
सुशुचासो वरुणो मित्रो अभिकृतधीतयो वक्षमुराजसत्याः ॥१०॥

११ ते न इन्हः पृथिवी क्षामे वर्धन्युषा भग्नो अदितिः पञ्च जनाः ।
सुशमीणः स्ववेसः सुनीथा भवेन्तु नः सुशुचासः सुग्रोपाः ॥११॥
न् सुशानं दिव्यं नंदिं देवा भारद्वाजः सुमति यत्ति होता ।
आसानेभिर्यजमानो मियेधैदुवानां जन्मे वसुपुर्ववन्द ॥१२॥

ते हि श्रेष्ठिथा-
वर्चसास तां उ नास तिरो विश्वानि दुरिता नर्यानि । श्वेतहत्रासो
वारुणो मित्रो अग्निः रिताधितयो वक्षमराजसत्याः ॥ 10 ॥ 12 ॥

ते ना इंद्राः पृथिवी क्षमा वर्धन् पुश्टाः भ्लागो
अदितिः पाञ्चा जानाः । सुशार्मानाः स्वावसाः सुमिथाः भ्लावान्तु
नाः सुत्रात्रासाः सुगोपाः ॥ 11 ॥ नी सद्मानाम् दिव्याम् नान्सि
देवा भ्लावायाः सुमतिः याति होता । आसानेभिर्यजमानो
मियेधार देवानाम् जान्मा वसुयूर्ववन्द ॥ 12 ॥

अपु त्यं वृजिनं रिषु स्तेनमेष्टे दुराध्यम् ।
दुविपुमस्य सत्यते कृषी सुग्रम् ॥१३॥
ग्रावाणः सोम नो हि कं सखित्वनाय वावञ्जुः ।
जुही न्युत्रिणं पुणि वृक्षो हि षः ॥१४॥
गृष्णं हि स्त्रा सुदानव इन्द्रज्ञेष्टा अभिद्यावः ।
कर्ती नो अच्छ्वा सुगं ग्रोपा अमा ॥१५॥
अपि पन्थामगन्महि स्वस्तुगामनेहस्तम् ।
येत् विश्वाः परि द्विषो वृणकिं विन्दते वसु ॥१६॥

ापा त्याम्
व्रिजिनाम् रिपुम् स्तेनाम् अग्ने द्विष्टिल्याम् । दविश्वित्वाम् अस्या
सतपते क्रिद्वा सुगाम् ॥ 13 ॥ ग्रावानाः सोमा नो हि कर्ता सा-
क्षित्वानाय वावसुः । जाही न्युत्रिणाम् पाणिम् वृष्टो हि श्वाः
॥ 14 ॥ युग्माम् हि श्वित्वा सुदानवा इंद्रज्ञेष्टा अभिद्यावाः ।
कार्ता नो अध्वर्यान् ए सुगाम् गोपामाम् ॥ 15 ॥ ापि पान्थाम्
गान्महि स्वस्तिगाम अवहासान् । येना विश्वाः परि द्विषो
व्रिजाक्ति विन्दते वासु ॥ 16 ॥

For, these are they who excell in splendour. They guide us safely through all our troubles. They are friendly, shining, adorable, mighty rulers, true-minded and faithful to those who are intensely dedicated to your service. 10

May they, the earth, the mother infinite, the sun, the gracious, the provider of food and the five-fold people increase our habitable land. May they, giving good help, good refuge, and good guidance, be our good deliverers and good preservers. 11

O divine powers, may the bearer of wisdom, the invoker, quickly obtain divine shelter as he solicits your goodwill. He is the promoter of sacred works, and along with his pious associates, seeks wisdom and pays tributes to Nature's bounties. 12

O fire-divine, may you drive far far away the wicked, foe and felonious, malignant enemy. O protector of virtuous, may you make our path easy. 13

O blissful Lord, our two faculties, emotional and physical, like two grinding stones, are anxious for your love. May you destroy the voracious instinct of greed, for verily, it is a wolf. 14

O Nature's bounties, resplendent Lord being your chief, you are most munificent and illustrious. May you give us good paths for travel and guard well at home. 15

We have travelled along a road that leads to peace and prosperity and is free from evil. This is the road whereon a man escapes all hurdles and attains riches. 16

(५३) दिव्यांशु सुतम्

(१-१७) भगवद्वाचन्वाच्य महात्म गारुदाक अविद्या भ्रष्टि । विदे देवा देवताः । (१-१, ११)
 (१-१८) प्रदत्तादित्यदयस्य परोद्देशा कथः पवद्यपदित्यवाच्य ए पितॄः, (१-१९)
 महाम्पादित्यवदयस्य गारुदी, (१-१९) गारुदस्याद्य वगती छर्वानि ॥

१४० न तद्विद्या न पृथिव्यानुं मन्ये न युज्ञेन नोन शमोभिरुभिः ।
 उच्चन्तु तं सुभृः पर्वतासो नि हीयतामतियुजस्य युष्टा ॥१॥
 अति वा यो मैलो मन्यते नो ब्रह्म वा यः क्रियमाणं निनित्सात् ।
 तपौषि तस्मै वृजिनानि सन्तु ब्रह्मद्विष्टम् ते शोचतु यौः ॥२॥

52.

Nā tād divā nā pṛithiv्यānu manye nā yajñēna nōtā
 sāmībhīr ābhīḥ ubhāntu tām subhvāḥ pārvatāśo nī hīya-
 tām atiyājāsyā yashtā ॥ १ ॥ āti vā yō maruto manyate no
 brāhma vā yāḥ kriyamāṇam nīnītsāt | tāpūnāshi tāsmai vṛi-
 jināṇi sāntu brahmadvisham abhī tām śocatu dyaūḥ ॥ २ ॥

किमङ्ग त्वा ब्रह्मणः सोम गोपां किमङ्ग त्वादुरभिशस्तिषां नः ।
 किमङ्ग नः पश्यति निष्ठमानान्तर्लुहिषे तपौषि हेतिपैस्य ॥३॥
 अवन्तु मामुषासो जायमानां अवन्तु मा सिन्धवः पितॄमानाः ।
 अवन्तु मा पर्वतासो ध्रुवासोऽवन्तु मा पिनरो देवाहूनो ॥४॥
 विशुद्धानीं सुमनसः स्याम पश्येम तु सर्वमुष्वरन्तम् ।
 तथा करहसुपतिर्वेद्यानो देवौ औहानोऽवसागमिष्टः ॥५॥

kīm aṅgā tvā brāhmaṇah soma gopām kīm aṅgā tvāhur
 abhisastipām naḥ | kīm aṅgā naḥ paśyasi nīdyāmānān
 brahmadvishc tāpushim hetim asya ॥ ३ ॥ āvantu mām ushāso
 jāyamānā āvantu mā sindhavah pīnyamānāḥ | āvantu mā
 pārvatāśo dhruvāvāsō 'vantu mā pitāro devābūtau ॥ ४ ॥ viś-
 vadānīm sumānasah syāma paśyema nū sūryam uccāra-
 tam | tāthā karad vāsupatir vāsūnām devān̄ óhānō 'vasā-
 gamisbīhaḥ ॥ ५ ॥ १४ ॥

52

I do not regard the force on the earth or the power in heaven, as comparable to the sanctity of sacrifice and sacred rites. Let, then, the mighty mountains crush him down. Let the worship of a boastful worshipper be made humble. 1

O vital principles, may the sun in heaven scorch that man and may agonies of burning be inflicted on that faithless who thinks himself superior to us, and who seeks to deprecate the worship, that we offer. 2

Why then, do they, O blissful Lord, call you the protector of god-loving people? And our defender against calumny? Why do you let us be humiliated? May you cast your bolt of justice at him who denies devotion. 3

May the dawns, as they spring to life, preserve me; and may the rivers, as they swell preserve me, may the first-set mountains preserve me; may the progenitors, when I call on divine powers, preserve me. 4

May we, at all seasons be possessed of healthy minds; and may we behold the sun, when he arises. May the affluent Lord of riches, observant, conveyer of our oblations to Nature's bounties, make us worthy of these rewards. 5

१११ इन्द्रो नेदिपुमवृत्तागमिष्टः सरस्वती रिस्त्वुभिः पित्त्वमाना ।
पूर्जन्यो न ओषधीर्भिर्मयोभुरुभिः सुशंसः सुहृदः पित्तेव ॥६॥
विश्वे देवास आ गत शृणुता ने इ॒मे हृव॑म् । एदं वृहिनि पूर्दन ॥७॥
यो वो देवा चृत्यूना हृव्यैन् प्रतिभूष्यति । ते विश्वे उप गच्छथ ॥८॥
उप नः सुन्दो गिरः शृष्ट्वस्त्रृत्यू ये । सुमूलीका भवन्तु नः ॥९॥
विश्वे देवा कैनावृद्धे क्रन्तुभिर्हवन्त्वश्चतः । जुषन्तां युज्ये पथः ॥१०॥

Indro nédishtham ávaságamishthah sárasvali síndhiubhib
pínvamānā | parjányo na óshadhibhib mayobhúr agníbhi
śánsah suhávah pítéva || 6 || vísve devāsa û gata śriṇutá
ma imám havyam | ódámu barbír ní shidata || 7 || yó vo devā
ghritásnumunā havyéna pratibhúsha'ti | tám vísva úpa gachatha
|| 8 || úpa uah sūnávo gírah śriṇvántv amṛstasya yé | sunari-
liká bhavantu nah || 9 || vísve devā ritávrídha ritúbbhir ba-
yanagrútah | jñshántam yújyam páyah || 10 || १० ||

११२ स्तोत्रमिन्द्रो मुखदस्त्वद्दृमान्मिन्द्रो अर्यमा । इ॒मा हृव्या जुषन्त नः ॥११॥
इ॒मे नो असे अच्चरे होत्वैसुनशो यंज । चिकित्यान्दैव्यं जनेम् ॥१२॥
विश्वे देवाः शृणुतेम हृव॑मे ये धून्तरिक्षे य उप चति पु ।
ये असिजिङ्गा डृत वा यजत्रा आस्त्रास्मिन्चुर्हिषि माद्यव्यम् ॥१३॥
विश्वे देवा मर्म शृष्ट्वन्तु युक्तियो उभे रोदंसी अ॒पां नपोशु मन्मे ।
मा वो वर्चोसि परिचक्ष्याणि वोचं सुक्षेप्यद्यो अन्तमा मदेम ॥१४॥

stotrám indro marúdgáñas tvásh्त्रिमān mitró aryamā |
imám havyá jushanta nah || 11 || imám no agne adhvaram
hótar vayunaśo yaja | eikityán daivym jánam || 12 || vísve
devah śriṇutémam havyam me yé antárikshé yá úpa dyávi
slíthá | yé agníjihvá utá vā yajatrā ásádyásmin barbishi
mádayadhyam || 13 || vísve devá máma śriṇvantu yajñiyā
ubhó ródasi apáni nápāc ea mánma | mā vo vácānsi pari-
cákshyāñi vocaup suminéshv id vo ántamā madema || 14 ||

May the sun be most prompt to favour us for our protection. May the river with its tributary, and may the clouds with herbs and vegetation be givers of happiness to us and may we invoke the fire-divine with earnestness to be like a father to us. 6

Come, O universal divine powers, hear my invocation ; and be seated in our hearts, as if, on sacred grass. 7

O divines, may you, one and all, come to him who approaches you with butter-dripped oblations, i.e. loving devotions. 8

May all sons of the immortal hear our words and be the source of happiness to us. 9

May all divine powers of universe, the augmenters of eternal law, listening to praises, chanted at due seasons, accept our appropriate homage, which is sacred as milk. 10

May the resplendent Lord, along with vital elements, the divine architect and provider of law and order, accept our praises and these offerings. 11

O fire-divine, the invoker, cognizant of the divine assembly, may you offer, as ordained by rules, our dedicated services. 12

O divine powers, hear my invocation, whether you inhabit the mid-region or the celestial. You receive oblations conveyed by the flame of fire-divine. May you, seated in our hearts, rejoice. 13

May all the divine powers, and both heaven and earth and the fire-divine, the grandson of water, hear our songs; may we not utter such words as you may disregard. Let us, closely allied with you, rejoice in bliss. 14

ये के चु जा महिनो अहिमाया द्वितो जहिरे अपां सुधर्थे ।
 ने असम्यमिषये विश्वमायुः भयं उक्ता वरिवस्यन्तु देवाः ॥१५॥
 अग्नीपर्जन्याववतं यिर्य मेऽस्मिन्हर्वे सुहवा सुषुप्ति नः ।
 इत्तम्भन्यो जुनशुद्धभैरुन्यः प्रजावतीरिपु आ धत्तमुसे ॥१६॥
 स्तौर्णे वृहिषि समिश्रुते अमो सुकेन सुहा नमसा विवासे ।
 अस्मिन्नो अद्य विद्यथे यजत्रा विश्वे देवा हृविषि माद्यघ्वम् ॥१७॥

ye kē ca jnā mahinu abīmāyā divo jaījñirō apām sadba-
 sthe | té asmābhyam ishāye vīsyam āyuh kshāpa uṣrā va-
 rīvasyantu devāḥ || १५ || āguīparjanyāv āvatām dhiyam me
 'smūn hāve subhavā sushūtūp nāh | ḫām anyo janāyad gur-
 bhām anyāḥ prajāvattīr bha ā dhattam asme || १६ || stīrṇe
 varbīshī samīthānē agnau sūktēna mālā nūmasā vivīse |
 asmu no adyā vidāthē yajatrā vīsyē devā havishī māda-
 yadhvam || १७ || १८ ||

(११) विश्वां तद्गत

(१-१०) इत्यन्यान्य भूतस्य शास्त्रस्मृते भारदाश ऋषिः । तृष्ण देवता । (१-११, १-१२) प्रथमादि-
 वाक्यां नववीद्युक्ताद्य गारणी, (१) भूत्याभ्यन्तर्मुख गारणी ।

"११ वृयसु त्वा पथस्पते रथं न वाजासातये । यित्र्ये पूर्णसुज्ञहि ॥१॥
 अ॒मि नो नर्यं वसुं वीरे प्रथमदक्षिणम् । वामं गृह्णति नय ॥२॥

५३.

Vayūm u tvā pathas pate rāthānū nā vājasātaye | dhiyé
 pūshhanū ayujmahi ॥ १ ॥ albhīt no nāryam vāsu vīrām prāya-
 tādakshinām | vāmām gṛihupatiñi naya ॥ २ ॥

May those mighty, with the mystic powers, born on earth or in heaven, or in the waters of interspace, condescend to grant us life of full duration for our prosperity. May Nature's bounties kindly bless us nights and mornings. 15

May the fire-divine and clouds be swift to hear my laudations and prayers. One of you generates good, the other posterity. May you, therefore, grant us food productive of descendants. 16

When the sacred grass is strewn, the fire enkindled, with hymns and with profound veneration, then O adorable divine powers, take joy in the offerings presented to you in this ceremonial congregation. 17

O nourisher, Lord of the path, we engage and bind you to our hymns, like a chariot yoked for bringing food. 1

May you kindly conduct us to a gracious householder, friendly to men, liberal in wealth, and giver of profuse donations. 2

अदित्सन्तं चिदाघृणे पूषन्दानाय चोदय । पृणेभ्युहि ब्रंदा मनः ॥३॥
 वि पुथो वाजसातये चिनुहि वि मृधो जहि । साधन्नामुग्न नौ धियः ॥४॥
 परि दृन्धि पणीनामारेया हृदया कवे । अर्थेमसान्ध्ये रन्धय ॥५॥
 ॥५॥ वि पूफज्ञातया तुद् पृणेरिच्छु हृदि प्रियम् । अर्थेमसान्ध्ये रन्धय ॥६॥
 आ रिख किकिरा कृषु पणीना हृदया कवे । अर्थेमस्पन्ध्ये रन्धय ॥७॥

āditsantam् eit
 āghriṇe pūsham dāmaya codaya । pañcē eit vī māda mā-
 nah ॥ ३ ॥ vī patho vājasataye cīnūhi vī mādhah jahi । sā-
 dhantām ugra no dhīyah ॥ ४ ॥ pāti trīndhi pañcām āraya
 hīdayā kave । átham asmābhīyam̄ raudhaya ॥ ५ ॥ ५ ॥

vī pūsham āraya tula pañcē iha hīdi priyam । átham
 — ॥ ६ ॥ á rikha kikirā kṛīnu pañcām̄ hīdayā kave । átham
 — ॥ ७ ॥

यां पूर्णव्युचोद्गीमारां विभर्याघृणे ।
 नया समस्य हृदयमा रिख किकिरा कृषु ॥८॥
 या ते अष्टा गोओपद्माघृणे पशुसाधीनी । नस्यास्ते सुम्भर्मीमहे ॥९॥
 उन नौ गोषणि धियमध्यसां वाजुसमुत । नवल्लेषुहि वीतये ॥१०॥

yām pūsham brahmucōdanam̄ īrām̄ hībharshy
 āghriṇe । tātā sumasya hīdayam̄ á rikha kikirā kṛīnu ॥ ८ ॥
 yā te áshīrā gōopasāghriṇe pañcasādhām̄ । tāsyās te sumām̄
 īmāhe ॥ ९ ॥ ntā no goshām̄ dhīyam̄ asvāsām̄ vājaoam̄ uti ।
 nrivāt kṛīnubि vitāye ॥ १० ॥ १० ॥

O resplendent nourisher, urge even the niggard to give us liberally, and make the heart of the miser to grow soft. 3

O powerful nourisher, make the roads comfortable for the passage of provisions; drive away all hurdles and obstructions, so that our holy works may be accomplished. 4

O wise nourisher, penetrate with an awl the hearts of the avaricious churls and so render them complacent towards us. 5

Pierce with a goad, O nourisher, the heart of the avaricious; generate generosity in his heart, and so render him complacent towards us. 6

O wise nourisher, tear up and rend in pieces the hearts of avaricious churls, and so render them complacent towards us. 7

Resplendent nourisher, with that godly-blessed plough-share which you carry, tear up the heart of every miser and render it soft. 8

Resplendent nourisher, we ask of you the details of that goad that guides the cows and directs cattle. 9

Give us that pious wisdom which is productive of cows, of horses, of food and of dependents for our delight and use. 10

(१८) पञ्चमांशं भूतम्

(१९) दधन्यस्याम्य भूतस्य नार्थस्याम्य नग्नशब्दं अस्मि । पुरुषं इतना । गायनी इदः ॥

१९॥

सं पूर्णनित्युपो नयु यो अङ्गसानुशासनं । य एवेद्मिति ब्रवत् ॥१॥
 समु पुण्या गमिमहि यो गृहौ अभिशासनं । हृषे एवेति च ब्रवत् ॥२॥
 पुण्यश्वकं ने रिष्यति न कोशोऽवं पद्यते । नो अस्य व्यथने पुविः ॥३॥

64.

Nām pūshān vidiśhān naya yō āñjasamuśasati । yā evi-
 dām iti brāvat । sām u pūshṇā gameṇahī yō grībhān
 abhiśasati । imā eveti ca brāvat ॥ 2 । pūshṇāśe ekrām nā
 rishyati nā kōsō 'va padhyate । nō asya vyatbate pavish ॥ 3 ॥

४१॥

यो अस्मै हृविषाविद्युत्त नं पुषापि मृष्यते । ग्रथमो विन्दते वसु ॥४॥
 पूषा गा अन्तेतु नः पूषा रेख्यत्वेतः । पूषा वाजै सनोतु नः ॥५॥
 पूषन्तु प्र गा इहि यज्ञमानस्य सुन्वतः । अस्थाकै स्तुवनामृत ॥६॥
 माकिन्द्रान्माकीं रिष्यन्माकीं सं शारि केवटे । अथर्वाभिग्रह गंहि ॥७॥
 मृष्यन्ते पुण्ये क्यथमिर्यमनेष्टवेदसम् । ईशानं गृथ ईमहे ॥८॥
 पूषन्तव ब्रुते ब्रुयं न रिष्येत् कदा चुन । स्तोनारस्तद्युह स्मैति ॥९॥
 परि पूषा प्रस्तादस्ते दधानु दक्षिणम् । पुनर्नो नुष्टमाज्ञनु ॥१०॥

yō asmai havishávidhan nā tām pūshāpi mrishyate । pra-
 thamō vindate vāsu ॥ 4 ॥ pūshā gā ānv etu nah pūshā ra-
 ksbatv ārvataḥ । pūshā vājām sanotu nah ॥ 5 ॥ १० ॥

pūshann ānu prá gā ihi yújamānasya sunvatāḥ । अमा-
 कम् शवाताम् उता ॥ 6 ॥ माकिर नेषान माकिम् रिषान माकिम्
 माम् शारि केवाते । अथर्विष्टाभिर ा ग्न्हि ॥ 7 ॥ श्रिवांतम्
 pūshānam् vayām fryām ānaśṭavedasam । इशानम् rāyā
 īmahe ॥ 8 ॥ pūshān tāva vratā vayām nā rishyema kādā
 canā । stotāras ta iha smasi ॥ 9 ॥ pári pūshā parāstād
 dhāstām dadhātu dákshinām । pūnar no naśtāni ājatu
 ॥ 10 ॥ २० ॥

Bring us, O Lord, the nourisher, into communication with a wise man who may rightly direct us, who may even say, this is so. 1

May we, by the favour of the nourisher, come in communication with the man who may direct us to the houses, and may say, verily, these are they. 2

The chariot-wheel of the nourisher is never damaged, its cover never falls on ground and its edge does not harm us. 3

The nourisher inflicts not the least injury on the man who propitiates him by oblations ; he is the first who acquires wealth. 4

May the nourisher come to guard our cattle, may He keep our horses safe ; may nourisher give us food. 5

Come, O Lord, the nourisher to guard the cattle of the institutor of the sacred worship and presenter of homage and also guard our cattle, of those who sing his praises. 6

O Lord, the nourisher, let not, our cattle perish ; let them not be injured ; let them not be hurt by falling into a well ; return along with them, all safe and sound. 7

We solicit riches of the nourisher, who hears our eulogies, whose wealth is never lost, who is averter of poverty and who is the ruler over all. 8

O Lord, the nourisher, may we never suffer detriment when engaged in your worship ; we are here to sing your praise. 9

May the nourisher stretch His right hand to restrain our cattle from going astray ; may He bring again to us that, which has been lost. 10

(११) पद्मपद्मारं दुक्तम्

(१२) पद्मपद्मारं दुक्तम् वांच्यन्तो भग्नाव क्विः । पूरा देवता । गायत्री उषः ॥

१२३१ पहुं तां विमुचो नपादाघृणे सं संचावहे । रथीकृतस्य नो भव ॥१॥
 रथीतमं कण्डिन्मीशानं राधेसो मुहः । ग्रयः सखायमीमहे ॥२॥
 ग्रयो धारोस्याघृणे वसो ग्रशिरजाश । धीवतोधीवतः सखा ॥३॥

55.

Éhi vām vimuco napād āghriṇe sāmī sacāvahai | rathīr
 ritasya uo bhava || 1 || rathītamam kapardinam isānam rā-
 dhaso mahāḥ | rāyāḥ sākhāyam īmāke || 2 || rāyō dhārāsy
 āghriṇe vāso nisīr ajāśva | dhīvato-dhīvataḥ sākhā || 3 ||

पुष्णं न्वाजाश्चसुपै स्तोषाम वाजिनम् । स्वसुयो ज्ञार उच्यते ॥४॥
 मानुदीभिषुमवृत्ते स्वसुज्ञरः शृणोतु नः । आतेन्द्रस्य सखा मम ॥५॥
 आजासः पुष्णं रथे निश्चम्भास्ते जनुश्रियम् । द्रेवं वेहन्तु विश्रनः ॥६॥

pū-
 shānam uv ajāśvain ūpa stoshāma vājīnam | svāsur yō jārī
 neyāte || 4 || mātūr didhishūm abhravam svāsur jārāḥ śriṇotu
 naḥ | bhrātēndrasya sākhā māma || 5 || ajāśah pūshānam
 rāthe nisīrbhās té janasṛiyam | devāmī vahantu bibhrataḥ
 || 6 || २१ ||

Come, O illustrious source of deliverance to me, your worshipper ; let both of us work in harmony and become the promoter of sacred works. 1

We solicit riches of our friend (Lord, the nourisher), the chief of charioteers, the wearer of a braid (of hair), the Lord of infinite wealth. 2

O illustrious nourisher, the sun, you are a stream of riches ; a heap of wealth ; the friend of every pious man. Goat-like is your courser (your rays lie on the low energy side), whilst your chariot moves in the firmament. 3

We glorify, O nourisher, the sun, the rider on the goat-driven chariot, the giver of food, and the one who is called the gallant of his sister, the dawn. 4

I glorify nourisher, the sun, who is called the protector of his mother, the night ; may the gallant of his sister dawn hear us ; may the brother of the sun be our friend. 5

May the harnessed ponies—the goat-size coursers, drawing the sun in their car, bring hither the nourisher, the benefactor of man. 6

(૫) પરુષાણં મતાદ

(૧-૧) પૃથ્વેણ્ય મતાદ કાહિસ્તો ભાગાત્મકઃ । પૃથ્વ દેવતા । (૧-૨) પ્રથમાદ-
પથર્થ ગાયત્રી, (૫) પરુષાણાનુષ્ઠાન ઉદ્દર્શી ॥

૧૨૩૦ ય એજમાદિદેશાતિ કરુસ્માદિતિ પૃથળિમ् । ન તેને દેવ આદિદો ॥૧॥
ઉન ધા સ રૂધીતમઃ સરબ્યા સત્પતીત્યુજા । ઇન્દ્રો વૃત્રાણિ જિન્નતે ॥૨॥

56.

Yá enam adidesati karmibhád iti pūsháṇam | ná téna
devá adisé || 1 || utá ghā sá rathítamah sákhyā sátpatir
yujá | śndro vṛitrāṇi jighnate || 2 ||

તુનાદः પ્રથે ગવિ સુરભુકે હિરણ્યઘમ् । નૈરયટથીનમઃ ॥૩॥

યત્યુચ્ચ ત્વા પુરુષુનું બ્રવામ દ્વારા મનુસમઃ । તત્ત્વ નૌ મન્મ સાધય ॥૪॥

ઇમં ચ નો ગુવેષણ સ્તુતયે સીપથો ગુણમ્ । આરત્પૂર્પજસિ શ્રુનઃ ॥૫॥

આ તે સુસ્તિમામહ આરેઅચ્છાસુપાત્રસુમ् ।

અદ્યા ચ સુર્વતીતયે ખશે સુર્વતીતયે ॥૬॥

utādāḥ parushé gávi asि-
ras cakrám biraṇyáyam | ny airayad rathítamah || 3 || yád
adyá tvā purushṭuta bráváma dasra mantumah | tát sú no
mámina sädhiaya || 4 || iññāp ca no gavéshaṇam sätáye si-
sbadhlo ganáin | ārāt pūshauṇ asi śrutih || 5 || ā te svastím
īwaha āreaghām úpāyasum | adyá ca sarvātātaye śvāś ca
sarvātātaye || 6 || ૨૨ ||

Whosoever has worshipped the nourishing sun-divine of the southern solstice, with the offering of meal and butter, need not think of any other sun-divine. 1

The resplendent sun of the northern solstice is best of charioteers and the protector of the virtuous. He, allied with his friend, the nourishing sun of the southern solstice, destroys his adversaries. 2

He, the nourishing sun of the southern solstice, is the impeller, the chief of charioteers. He guides the golden wheel of the radiant sun. 3

O wise, wondrous, the nourishing sun of the southern solstice, adored by all, we celebrate your glory today. So grant us the desired wealth. 4

O the nourishing sun, you are renowned afar. May you lead our groups of people ; aspiring for the acquisition of wealth and wisdom. 5

We crave from you that prosperity, which is far from evil and near to real wealth ; and which leads to universal happiness today, and universal happiness tomorrow. 6

(१०) साम्राज्यं शशम्

(११) पृथिव्याम्ब द्वरम्प वार्ष्ण्यम्बो भव्याम् क्रमि । इन्द्राम्बन्ती देवते । गायत्री एव ॥

इन्द्रा तु पूषणो वृयं सुस्त्यावै सुस्त्येऽपि । हुवेम् वाजसात्येऽपि ॥१॥
 सामैमन्यं उपासत्कृत्यात्वे चुम्बोः सुतम् । करम्बमन्यं इच्छति ॥२॥
 अजा अन्यस्य वह्नयो हरीं अन्यस्य संसृता । ताम्यांवृत्राणिं जिग्नते ॥३॥

57.

Indrā nū पुश्हापां vayūम् sukhiyāya svastāye | huvēma
 vñjasātneye || 1 || sónam anyā úprāsadat pátave cauivohi su-
 tām | karambbám anyā icbati || 2 | ajā anyásya vālmayo
 hári anyásya sámbhrītā | tābhīyām vṛitriṇi jighuate || 3 ||

यदिन्द्रो अनेयुदितो महीरुपो वृष्टन्तमः । तत्र पुष्याम्बुत्सच्च ॥४॥
 तां पूषणः सुमृतिं वृयं वृक्षस्य प्र वृयामिव । इन्द्रस्य चा रेतामहे ॥५॥
 उत्तृष्णैः युवामहेऽभीर्णैरिचि सारथिः । सुषा इन्द्रैः सुस्त्येऽपि ॥६॥

yád īndro ánavayal rito viabír apó vṛishantamah | tātra pū-
 shabhadvat súcā || 4 || tām pūshiqáh sumatim vayām vrikshá-
 hya prá vayām iva | īndraśya cā rabhāmaha || 5 || út pūshá-
 ñam yuvāmaha 'bhisūñir iva sárathih | mahyā īndram sv-
 astāye || 6 || २१ ||

O the resplendent sun of the northern solstice and the nourishing sun of the southern one, we invoke you, for obtaining your friendship, our well-being, and for obtaining food. 1

One of you, of the northern solstice, approaches to relish extracted herbal juices, poured out into ladles. The other, the southern, desires the buttered meal. 2

Goat-like are the coursers of the one, two well-fed horse-like of the other, and with them he destroys his foes. 3

When the showerer, the resplendent sun of the northern solstice, sends down the streams and mighty water-floods, the divine nourishing sun also joins with him. 4

We depend upon the goodwill of both the nourishing sun of the southern solstice and of the resplendent sun of the northern solstice as we closely cling to the extended branches of a tree. 5

We draw to us, for our great success, the nourishing sun (of the southern solstice) and the resplendent, one of the northern, as a charioteer pulls tight his reins. 6

(१८) भवपतानं तजतः

(१९) अनुर्क्षम्याप्य नृत्यम् मांस्कयो भगवान् कर्मः । पूरा देवता । (१. ३-५)

प्रभमनेन्मृतीकाचन्पर्योध चित्पुर्, (३) दिलीपायाप्त वगती कन्दसी ॥

शुक्रं ते अन्यद्यजुनं ते अन्यद्विपुरुपे अहन्तु वौरिवासि ।
 विश्वा हि मात्या अवसि स्वधावो मुद्रा ते पूषनिह गुत्तिरस्तु ॥१॥
 अजाख्यः पशुपा वाजपस्त्यो धियजिन्वो शुद्धने विश्वे अपितः ।
 अप्यां पूषा शिथिरामुदरीवृजत्सुचक्षाणो शुद्धना देव इयते ॥२॥

58.

Sukrām te anyād yajatām te anyād vishvurūpe ऊहानि
 dyauर् िवासि । विश्वा हि माया िवासि svadhāvo bhadrā te pū-
 sham िहा रतिर astu ॥ १ ॥ ajāśvah pasupā vājapastyo dhi-
 yanjinvo bhūvane विश्वे ार्पिताः । ाश्त्राम pūshā गित्तिराम
 udvārivrijat samcāksha॒प्तो bhūvanā devā ियते ॥ २ ॥

याते पूषनावो अन्तः समुद्रे हिरण्यगीरुन्तरिष्ठे चरन्ति ।
 ताभिर्यासि दूत्यां सूर्यस्य कामेन कृतु श्रवे इच्छमानः ॥३॥
 पूषा सुवन्धुर्विष आ पृथिव्या इलस्पनिर्मुच्यता द्रस्वर्चाः ।
 ये देवास्त्रो अनंदुः सूर्यायै कामेन कृतं तुवसुं स्वाम्भम् ॥४॥

yās te
 pūshau नावो antāḥ samudrē hiranyāyīr antīrikshe cāranti ।
 tāvhir yāsi dūtyām sūryasya॑ कामेन कृतु श्रावा िच्छान्-
 नाः ॥ ३ ॥ pūshā subāndhur divā ा prithiv्या उ॒स पृतिर ma-
 ghāva dasmāvarcāḥ । yām devāsो ादादुः sūryāyai कामेन
 kṛitām tavāsam svāncam ॥ ४ ॥ २४ ॥

58

O the nourishing sun of the southern solstice, one of your forms is luminous, the other is venerable. And such, the day is of various complexion. Verily, you bestow all forms of intellect. May your auspicious liberality be manifested on this occasion. 1

The rider of the goat-like courser, the protector of animals, holder of abundant food, inspirer of hymns, is set over all the world. The divine nourisher, brandishing here and there his lightly-moving goad, proceeds in the sky, beholding every creature. 2

With your golden vessels, that navigate within the ocean-firmament, you discharge the function of a messenger of the sun. Desirous of glory, you are propitiated by whatever is willingly offered. 3

The nourishing sun of the southern solstice is the kind kinsman of heaven and earth ; the Lord of food, the possessor of opulence, and of wondrous lustre. He is vigorous, well-moving, and is propitiated by that which is willingly offered. He is in no way different from the sun of the northern solstice. 4

(१९) प्रोन्नदित्यं तत्त्वं

(१०) दग्धेष्याम्य यज्ञम् यांस्त्वयो जग्धात् कर्मि । इत्याप्ती देवते । (११) यज्ञादि-
वृच्छपत्न तृती, (१२) तत्त्वादिक्षुष्टेष्याम्युपूर्व उन्द्री ।

१२५४

प्र तु वौचा सुनेषु वां वीर्यांत् यानि चुक्षुः ।
हृतासौ वां पितृरो देवशत्रवृ हन्द्रामी जीवथो युवम् ॥१॥

59.

Prā nū vocā sutéshu vām vīryā yāni cakrátbhuḥ । ha-
tūso vām pitáro devaśatruva īndrāgnī jīvatho yuvām ॥ १ ॥

बलिस्था महिमा वामिन्द्रामी पनिष्ठ आ ।
सुमानो वां जनिना भ्रातरा युवं यमादिहेमानरा ॥२॥
ओकिवांसा सुने सचौं अश्वा ससीं इवान्दने ।
इन्द्रा न्यामी अश्वेह वृजिणा वृयं देवा हवामहे ॥३॥
य इन्द्रामी सुनेषु वां स्तवतेष्वतावृथा ।
जोपवाकं वदन्तः पञ्चाहेष्णा न देवा मुसयेभ्युन ॥४॥
इन्द्रामी को अस्य वां देवो मर्तभिकेतत्ति ।
विष्ट्रूचो अश्वान्युयुजान इयन् एकः समान आ रथै ॥५॥

báḥ itthá mabimá vām īndrāgnī pánishtha á । samānó vām
janitá bhrātarā yuvām yamáv ihéhamātarā ॥ 2 ॥ okivānsā
suté sácañ ásyā sápti ivádanc । īndrā uv ágní ávasehá vaj-
rínā vayám devá havāmahe ॥ 3 ॥ yá īndrāgnī sutéshu vām
stávat téshv ritavṛidhā । joshavākám vádatah pajrahoshiñā
ná devā bhasáthas caná ॥ 4 ॥ īndrāgnī kó asyā vām dévau
mártas ciketati । vishūco ásyān yuyujāná iyata ékah sa-
māná á rāthe ॥ 5 ॥ २५ ॥

While the celestial nectar is effused, I celebrate, O cosmic divine powers of lightning and fire, your heroic noble deeds. The old-time enemies of the virtuous powers have been eliminated by you, and you survive. 1

Thus O divine powers, fire and lightning, verily, your greatness deserve loftiest praise. Sprung from one and the same progenitor, you are twin brethren ; your common mother is present here and everywhere. 2

You approach together, when the heavenly nectar is effused, like fellow horses at their forage. We invoke you today, O divine forces of lightning and fire, armed with thunderbolt, to our worship for our preservation. 3

O lightning-divine and fire-divine, augmenters of sacred works, friends of eternal law, may you not partake of the homage of him, who, when the prayer is chanted, praises you improperly, uttering unacceptable eulogies. 4

O lightning and fire-divine, how can a mortal evaluate your acts, whom even one of you proceeds in a common car, with harnessed horses capable of moving on any side. 5

१२८

इन्द्राभी अभास्त्रिं पूर्वांगोत्यहर्निभ्यः ।
 हित्वा शिरो जिक्ष्या वावृदुशरंत्विशत्पुदा न्यक्तेमीत् ॥६॥
 इन्द्राभी आ हि तन्युते नरो धन्वानि ब्राह्मोः ।
 मा नौ अस्मिन्महाधुने परो वक्तुं गविष्टिषु ॥७॥
 इन्द्राभी नपन्नि माधा अर्थो जरातयः ।
 अपे द्वेषांस्या कृतं युयुतं सूर्यादधिं ॥८॥

índrāgnī apād iyāni púrvāgāt padvātibhyah | hitvī sro
 jihvāyā vāvadac cārat triñśat padā ny akramit || 6 || ín-
 drāgnī ā hi tanvaté nāro dhāvāni bāhvoh | mā no asmīn
 mahādhanē pára varktam gávishtishu || 7 || índrāgnī tāpanti
 māghbā aryō árātayaḥ | ápa dvéshānsy ā kritam yuyutam
 sūryād ádhi || 8 ||

इन्द्राभी युचोरणि वसुं द्विव्यानि पार्थिवा ।
 आ न इह प्र यंच्छते रथि विशामुपोषसम् ॥९॥
 इन्द्राभी उक्थवाहसा स्तोमेभिर्हवनश्रुता ।
 विश्वामिर्गुर्भिरा गतमस्य सोमस्य पीतये ॥१०॥

índrāgnī yuvór ápi vásu divyāni pá-
 thivā | ā na ibá prá yachatam rayim visvāyuposhasam
 || 9 || índrāgnī ukthavāhasā stómebhīr havanaśrutā | visvā-
 bbir girbbhīr ā gatam asyā sómasya pītayc || 10 || 20 ||

This dawn, O lightning and fire-divine, though herself footless, comes before the footed sleepers, and stretching her head, she awakens people, who then utter loud sounds with their tongues, and passing onward she traverses thirty steps. 6

O Lord of cosmic lightning and fire, men, verily, stretch their bows with their arms. May you not desert us, while we are contending in the great conflict for obtaining wisdom. 7

O Lord of cosmic light and lightning, murderous aggressive enemies harass us. May you drive away our adversaries, and keep them afar from the light of the sun. 8

O Lord of cosmic fire and lightning, yours are all the treasures of heaven and earth. Bestow upon us, on this occasion, opulence that prospers every living man. 9

O Lord of cosmic lightning and fire, acceptors of hymns, may you hear our invocation, praises and all adorations. Please come hither to participate in our sparkling joy of devotion. 10

(१०) पश्चिमं सहस्रं

(१-१५) पश्चदसर्वनाम्य नूनम्य वार्त्तन्मयो भगवाऽपि कर्ता । इन्द्राणी देक्षे । (१-१, ११)

पश्चाद्विवरण्य वयोदयापि कर्त्तव्यं प्रिया, (५-१३) वार्त्तन्मयेविवरणां गापती,

(१६) वार्त्तन्मया कृष्णी, (१७) पश्चदवाधानुपृष्ठं उन्नर्वंसि ॥

२७४ शथद्वृत्रमूर्ति सनोति वाजुमिन्द्रा यो अुमी सहुरी सपुर्यात् ।
 द्वृत्रयन्ता वसुवैस्त्रं भूरः सहस्राम् सहस्रा वाजुयन्ता ॥१॥
 ता येधिष्ठुमभि गा इन्द्र नूनमपः स्वेतुषसौ अम उल्लहाः ।
 दिन्द्राः स्वेतुषस्य इन्द्र नित्रा अुपो गा अमे युवसे नियुत्वात् ॥२॥
 आ वृत्रहणा वृत्रहमि: शुप्त्यैरिन्द्र युनं नमोभिरमे अुर्वाक् ।
 युवं राधोभिरक्वेविरिन्द्राज्ञे अुमे भवनमुत्तमेनिः ॥३॥

60.

Snáthad vritram utá sanoti víjam índrā yó agní sálum
 saparyát | irajyántū vasavyásyn bhútreb̄ sábastamā sáhasā
 vajayántā || 1 || tā yodhishitam abhi gá índra núnáni apáḥ
 svár usháso agna uñbháhi | dísháḥ svár ushása índra citrá
 apó gá agne yuvase niyútván || 2 || á vritrahana vritrahá-
 bháhi śúshlumáir índra yatápi námobhir agne arvák | yuvánp
 rádhibhir ákavébhir índragne asmē bhavatam uttamébhbih
 || 3 ||

ता हुवे ययोनिदे प्रमे विश्वे पुरा कृतम् । इन्द्राणी न मर्थनः ॥२॥
 उमा विद्युनिना शुधे इन्द्राणी हृष्टमहे । ता नो मृदान ईर्ष्टो ॥३॥
 २८५ हनो वृत्राण्यार्थी हनो दामानि सत्यनी । हनो विश्वा अपु हिषः ॥४॥
 इन्द्राणी युवामिमेषुइभि स्तोमो अनृपत । पित्रनं शंभुता मूनम् ॥५॥
 या वा मन्त्रि पुरुष्यहो नियुनो द्वाश्वये नरा । इन्द्राणी नाभिरा गतम् ॥६॥

tā huve yáyor idám papné vísvam purá kritám | in-
 dragní ná mardhataḥ ॥ 4 || ugrá vighaninā myidha indragnī
 bhavāmahe | tā no myilāta idriṣe ॥ 5 || २७ ||

ható vritramūry áryā ható dásáni sátpati | ható vísvā ápa-
 dvishataḥ ॥ 6 || indragnī yuvam imē bhi stómā anúshata | pi-
 batam śambhuva satámu ॥ 7 || yá vām sánti purusprisho ni-
 yuto dásáshe uarā | indragnī tibhir a gatam ॥ 8 ||

60

He overcomes evil, and acquires strength, who honours
victorious lightning-divine and fire-divine, the lords of
infinite opulence, most powerful in strength, desirous of
sacrificial food. 1

O divine lightning and fire, verily you have striven for the
recovery of wisdom, the water, the sun, the dawn, that
had been carried away by evil forces. You reunite, O
lightning-divine, the space with the quarters of the horizon,
the sun, the wonderful waters, the dawns, the cattle,
and so also you, O the fire-divine, who controls momentum
of creation. 2

Slayers of opposing forces, O cosmic energies of lightning
and fire, come down to us with your foe-subduing powers,
to be invigorated by our homage. Please be manifest to
us, O cosmic energies, with your supreme and unrestricted
bounties. 3

I invoke these two, whose deeds have been celebrated since
ancient days. Lords of cosmic forces of lightning and fire,
may you never harm us. 4

We invoke the fierce forces of lightning and fire of cosmos,
the destroyers of adversaries ; may they be kind to one
like me. 5

May you counteract all oppressions committed by the pious;
counteract all oppressions committed by the impious.
O protectors of the virtuous, drive away everyone that
hates us. 6

O forces of lightning and fire of cosmos, these songs of
praise glorify you both ; may you accept our ecstatic
offerings, O bestowers of happiness. 7

O cosmic energies of lightning and fire, leaders of sacred
works, whose forces of speed are appreciated by all, come
with them to the presenter of homage. 8

तामिग गच्छतं नरोऽपुदं सर्वनं मुनम् । इन्द्राशी सोमपानये ॥५॥
 नर्मलिष्य यो झुर्चिष्य वना विश्वा परिप्वजत् । कृष्णाकृणोनिं जिह्वया ॥१०॥
 १२५ य इदं आविवासनि सुश्रमिन्द्रिष्य मत्येः । शुद्धार्थं सुनरा अपः ॥११॥
 ता नो वाजवतीरिपे · आशृन्पुनमयेः । इन्द्रमुक्ति च वाल्मीकी ॥१२॥

tābhīr ā
gachhatam् naropēdām sāvanam् sutām | īndrāgnī sōmapitaye
॥ 9 || tām illishva yō arcishtā vānā vīsvā parishivājat | krishnā
krīmōti jīlvayā ॥ 10 ॥ २८ ॥

yā idāhā āvīvāsatि sumnām īndrasya mārtyah | dyum-
nāya sutārā apāh ॥ 11 ॥ tā no vājavatīr isha agnī pīprītam
ārvatah | īndram agnīm ca vohave ॥ 12 ॥

तुभा वैमिन्द्राशी जाहूवध्या तुभा राघवः सुह मानुपच्ये ।
 तुभा द्रानाराविपां रथीणामुभा वाजस्य सुनये हुच वाम ॥१३॥
 आ नो गव्येभिरव्यैरसुव्यैरुरुपे गच्छनम् ।
 सख्यां द्रेवो मरव्यार्थं शुभुवेन्द्राशी ना हयामहे ॥१४॥
 इन्द्राशी शृणुतं हवं यज्ञमानस्य मुन्वतः ।
 चीनं हव्यान्या गतं पितॄनं सोम्यं मधु ॥१५॥

ubhā vām ī-
drāgnī āhuvādhyā ubhā rádhavah sahā mādhyādhyai | ubhā
dātārāv ishām rayām ubhā vājasya sātāye bhye vām ॥ 13 ॥
 ā no gavyebhīr āsyair vasavyair ūpa gachhatam | sakbhā-
yan devāu sakhyāya sambhūvendrāgnī tā havāmahe ॥ 14 ॥
 īndrāgnī śriṇutām havām yajñamānasya sunvatāh | vītām
havyany ā gatām pībatām sonyām mālīm ॥ 15 ॥ २९ ॥

O cosmic forces of lightning and fire, may you come to relish our noble deeds ; and come to participate in our sparkling joy of devotion. 9

Glorify that fire-divine, who envelops all the forests with flame, and who blackens them with his tongue. 10

The mortal, who, in the kindled sacred fire, presents the gratifying homage to the resplendent Lord, to him the Lord showers blessings for his sustenance. 11

May they two grant us strengthening food and speedy power to convey our offerings to the divine forces. 12

I invoke you both, O Lords of cosmic energies of lightning and fire, to be present at the worship, and both together to be exhilarated by the gifts I offer. You are givers of food and riches. So I invoke you for obtaining food and strength. 13

O Lord of cosmic forces of lightning and fire, divine friends, bestowers of bliss, come to bless us with herds of cattle, with troops of horses, with ample treasure. We invoke you as such for mutual friendship. 14

O Lord of cosmic forces of lightning and fire, hear the invocation of the institutor of the sacred works, as he offers the libation. May you enjoy offerings. May you participate in our sparkling joy of devotion. 15

(१-२५) शुभमेभिर्विमुक्ता शुभमेभिर्विमुक्ता भगवान् कर्ता । शुभमेभिर्विमुक्ता
परोद्देवा श्रवणं कर्ता, (१-२६) शुभमेभिर्विमुक्ता गायती, (१-२७) शुभमेभिर्विमुक्ता
१३० शुभमेभिर्विमुक्ता शुभमेभिर्विमुक्ता शुभमेभिर्विमुक्ता शुभमेभिर्विमुक्ता ।
या शश्वन्तमाच्चवादावसं पुर्णि ता ते शुभाणि नविषा सरस्वति ॥१॥

61.

Iyām adadad rabhasāmū ṛṇacyūtamū dīvodāśauṁ vadhy
asvāya dāśuśhe | yā sāśvantaṁ ācakhaḍāvaśām paṇīṁ tā
te dātrāṇi tavishā sarasvati || 1 ||

इयं शुभमेभिर्विमुक्ता हृत्वाऽऽत्मानुं गिरीणां नविषेभिर्विमुक्तिः ।
पागवन्तर्वीमवेसे सुवृक्तिभिः सर्वनीमा विवामेन धीनिभिः ॥२॥
सरस्वति देवनिदो नि वहंय प्रजां विश्वस्य शृसयस्य मायिनः ।
उत शिनिभ्योऽवनीर्गविन्दो विष्प्रेम्यो अल्लवो वत्जिनीवति ॥३॥
प्र णो देवी सरस्वती वाजेभिर्विमुक्तीवती । धीनामेभिर्विमुक्तु ॥४॥
यस्त्वा देवि सरस्वत्युपनृते धने ह्विते । इन्द्रं न वृत्तूर्णे ॥५॥

iyām śubhmebhīr bisakha
ivānijat sānu girīṇāṁ tavishébhīr ūrvibhīḥ | pārāvataghnīm
ūvase svṛuktibhīḥ sārasvatīm ā vivāsema dhītibhīḥ || 2 ||
sārasvatī devanīdo nī barhaya prajām vīvāsyā brīsayasya
māyīnah | utā kshītibhīyo 'vānīr avīndō vīshām ebhyo
asravo vājīnīvati || 3 || prā ḥo devī sārasvatī vājebhīr vājīnī-
vati | dhīnām avītry āvatu || 4 || yās tvā devī sārasvaty
upabhrātē dhānc bitē | ūdīnīm nā vītratārye || 5 || २० ||

She, the stream of spiritual awareness, gives divine perspective to the speedy mind, which is devoted to Lord and endowed with vigilance. This acquits mind of the burden of worldly commitments. She destroys the boastfulness of the churlish niggard. O swift flowing stream, these are your very effectual boons. 1

With her might, like one who digs for louts-stems, she bursts the ridges of the rocks (of ignorance) with her strong waves. With austerity and prayers, let us adore for our protection, the stream of spiritual awareness, the underminer of both the banks. 2

O stream of spiritual awareness, may you destroy the revilers of divine virtues, offsprings of the universal sins. O giver of sustenance, you acquire for men the lands, and shower water of wisdom upon them. 3

May the stream of spiritual awareness, rich in hēr wealth of wisdom, and protectress of her worshippers, further all our thoughts with spiritual viands. 4

O stream of spiritual awareness, may you protect him, whosoever, engaged in conflicts, invokes you for wealth of wisdom, and glorifies you, just as he adores the resplendent Lord. 5

१११ तं देवि सरस्वत्यम् वाजेषु वाजिनि । रदो प्रैषे नः सुनिश्च ॥८॥
 उन स्या नुः सरस्वती धोरा हिरण्यवर्णनिः । वृत्तमी वैष्टि सुषुनिम् ॥९॥
 अस्या अनन्तो अहृतस्त्वेषभीरिष्युरण्डः । अमधरनि रोक्तवत् ॥१०॥
 सा नो विश्वा अनि द्विषुः स्वसूरन्या कृतावरी । अतन्नहेतु भूयः ॥११॥
 उन नः प्रिया प्रियासु सुसरस्वता सुजुष्टा । सरस्वती ल्लोन्या भूत् ॥१०॥

tvām̄ devi sarasvaty āvā vājeshu vājini | rádā pūshéva
 nah̄ sanum || 6 || utá syā nah̄ sárasvatī ghorā híranyavartanīḥ | vṛitraghnī vashtī sushtutim || 7 || yásyā anantó ábrutas
 tvesbāś carishñūr arṇavāḥ | ámaś cárati róruvat || 8 || sā no
 vísvarū áti dvíshah̄ svásrīr anyā ritávarī | átann áheva súryah̄
 || 9 || utá nah̄ priyā priyāsu saptásvasā sújushīḥ | sárasvatī
 stómyā bhūt || 10 || ११ ||

११२ आप्रुषी पार्थिवान्पुरु रजो अन्तरिक्षम् । सरस्वती निदस्यातु ॥११॥
 त्रिपूष्यस्या सुसधातुः पञ्च ज्ञाता कुर्धकन्ती । वाजेवाजे हृव्या भूत् ॥१२॥

āpaprūshī párthivāny urū rájo antáriksham | sárasvatī
 níkás pātu || 11 || trishadhlásthā saptádhältuḥ páñca játā var-
 dháyanū | vāje-vaje hávyā bhūt || 12 ||

O stream of spiritual awareness, rich in wisdom protect us in our mental struggle, like divine nourisher, who gives opulence. 6

May the divine stream of spiritual awareness, destroyer of obstructions, come rushing, as if, traversing on a golden path and be pleased by our earnest eulogy. 7

May she, the stream of spiritual awareness, limitless, undeviating, shining, swift-moving, and issuing forth from the ocean of cosmic intelligence, come onward with a tempestuous roar. 8

May she overcome all our adversaries, and bring to us her other thought-laden channels, the sisters, as the ever-rolling sun spreads out the days. 9

May the speedy stream of spiritual awareness, who has seven sister-streams, who is dearest amongst those dear to us, and is fully propitiated, be ever adorable. 10

May the stream of spiritual awareness filling with radiance the vast realms of earth and expanse of heaven, guard us against hatred. 11

Abiding in the three worlds, comprising seven elements, cherishing the five races of mankind, she (the stream of spiritual awareness) is ever to be invoked in every battle of life. 12

प्र या महिना मुहिनाम् चेकिने द्वुज्ञेभिरुन्या अपसीमपत्तमा ।
रथं इव वृहती विष्वने कृतोपस्तुत्या चिकितुषा सरस्वती ॥१३॥
मरस्त्वत्युभि नो नेषि वस्ये मापे स्फरीः पयेसा मा न आ धंक् ।
द्वृपस्त्वं नः सुरल्या द्वेश्या च मा त्वक्षेत्राण्यरणानि गन्म ॥१४॥

prā yā malinmā ma-
lināsu cēkite dyuminebhīr anyā apāsām apāstamā ॥ rātha
iva brihatī vibhvāne kritopastutya cikitishā sārasvatī ॥ 13 ॥
sārasvaty abhi uo neshi vāsyo māpa spharilī pāyasa mā
na ā dhak | jushasva nah sakhyā vesyā ca mā tvat kshé-
trāpy āraṇī gāmaua ॥ 14 ॥ १४ ॥

(१५) विश्विर्वन्दनम्

(१५-१६) एकादशर्पत्तान्त मृग्यम् शक्तिमन्त्रो भरद्वाज कर्कि । मध्यर्वा दंतं । पिष्टुष छन्दः ॥

स्तुपे नरो द्विवो अस्य प्रसन्नाभिनो हये जरमाणो अुकेः ।
या सद्य उस्ता व्युषि ज्ञो जननान्युदृष्टनः पर्युरु वरान्सि ॥१॥
ता यज्ञमा शुचिभिरक्षमाणा रथस्य भानुं देत्यु रजेभिः ।
पुरु वरांस्यमिता मिमानापो धन्यान्यन्ति याथौ अज्ञान् ॥२॥
ता ह लक्ष्मिर्यदरप्सुग्रेत्या धिये उहयुः शशुदध्येः ।
मनोजवेभिरपिरुः शुयत्यु परि व्यर्थिर्द्विगुणो मर्त्यस्य ॥३॥

62.

Stushié nárā divó asyā prasāntāśvīuā huve járamānō
arkash | yā sad्या usrā vyūski jinō ántān yūyūshatah pary
urū várānsi || 1 || tā yajñām ā śucibhiḥ cakramānā rāthasya
bhānuṁ rurueū rájobhiḥ | purū várānsy ámitā mīmānapo
dhānvāny áti yātho ájrān || 2 || tā ha tyād vartir yād áradh-
ram ugretbhā dhiya ūhathuh śāśvad áśvaiḥ | mónojave-
bhīr isbiraś sayádhyai pári vyáthir dāśuśbo mártiyasya
|| 3 ||

She, who is distinguished amongst them as eminent in greatness and in her glories ; she, who is swifter of all other rapid streams; she, who has been created vast in capacity as a chariot; she, the stream of spiritual divine awareness, is to be glorified by every seeker. 13

May you guide us, O stream of spiritual awareness, to precious wealth ; reduce us not to insignificance ; overwhelm us not with excess of water ; may you be pleased by our friendly services for an access to our habitations, and let us not drift to undesirable places. 14

62

I praise the two leaders of heaven, the sovereigns over this world. I invoke the pair of twin-divines, intuition and intellect, glorifying them with sacred hymns. They are ever the discomfitters of darkness, and at the breaking of dawn, scatter the investing glooms to the ends of the earth. 1

Coming to bless our sacred works, they, with their bright splendours, light up the lustre of their cosmic chariot, emitting vast and infinite radiance. They traverse many wide unmeasured spaces, over the deserts, refreshing them with waters. 2

O powerful twin-divines, intuition and intellect, with your desirable beams and waves, which are swift as mind and full of vigour, you bear the pious worshipper to the bounteous path of heaven. Let the inflictor of pain to the virtuous man be eliminated and be put to sleep in his final repose. 3

ता नव्यमे जरमाणस्य मनोर्प मृपतो युयुज्ञनमेसी ।
 शुभं पृष्ठमिष्टमूर्जं वहन्ना होना यक्षत्प्रबो अश्रुयुवाना ॥१॥
 ता वृन्दा दुला पुरुजाकेनपा प्रवा नव्यस्य वच्मा विवामे ।
 या शंमेन मनुवने शंभविष्टा वभवतुर्गण्ने चिदगर्वी ॥२॥

tā nāvyaso jāramāṇasya māmno pa bhūślato yuyujā-
 nāsapti | śubham pṛiksham isham ūrjanī vāhantā hōtā ya-
 kshat pratnō adhrūg yuvānā ॥ 4 ॥ tā valgū dasrā purusāka-
 tamā pratnā nāvyasā vācasā vivāse | yā śānsate stuvatē
 śāmbhavishṭbā babhūvātūr griṇatē citrārāti ॥ 5 ॥ १ ॥

१२८ ता भुञ्जु विभिरद्धयः समुद्रात्प्रम्भं मूनुपर्त्थु रजोभिः ।
 अग्नेणुभिर्यजेनेभिर्भजन्नो पतुत्रिभिर्गणेसी निरुपम्यात् ॥६॥
 वि ज्ञवुपो रथ्या यानपर्दि श्रुतं हवे वृपणा वधिमृत्या ।
 दुश्मन्नो शृपते पिप्यथुर्गामिनि स्ववाना सुमुति भुरण्य ॥७॥
 यद्वेद्यमी प्रनिद्वा अस्ति भमा हेदो देवानोमुन मर्त्यंत्रा ।
 तद्वानित्या वमयो रहियासो रक्षेयुजे नपुर्घं कृत्यान ॥८॥

tā bhujyūm vībhīr adbhīyāḥ samuirlāt tūgrasya sūnūm
 uḥathū rājobhiḥ | areṇūbbir yojanebhīr bhujāntū patatrī-
 bbir ārṇaso nīr upāsthāt ॥ 6 ॥ vī jayushā rathyā yātām
 ādriṁ śrutām bāvām vrishkaṇā vadhrinītyāḥ | daśasyāntū
 ṣayāve pipyathur gām iti eyavām sumatim bhurāṇyū ॥ 7 ॥
 yād rodasi pradīvo āsti bhūmā hélo devānām utā martya-
 trā | tād ādityā vasavo rudriyāso rakṣboyūje tāpur aghām
 dadhāta ॥ 8 ॥

Harnessing their horses, like speedy waves, bringing excellent nourishment and strength, they approach to receive the adoration of their worshipper. May the benevolent ancient invoker of Nature's bounties honour these ever-youthful divines. 4

I worship with a new hymn those two quick-moving, splendid eternal pair of twin-divines (intuition and intellect), the accomplishers of all noble deeds. They are the bringers of bliss to him who lauds, and praises them. They bestow wondrous gifts on their devotees. 5

You, as if, with the aid of the winged horses attached to your chariot, passing by roads, which are unsoiled by dust, take the helpless man, however strong he may look, out of the bosom of the flood worldly troubles. 6

Riding in your cosmic chariot, you penetrate the mountains. O showerer of blessings, you hear the invocation of aspiring mothers. You nourish bountiful givers. You make the cow yield milk of wisdom for the quiet devotee, and in this manner, displaying benevolence, you are everywhere present. 7

O heaven and earth, O cosmic powers of light, life and vitality, take away from us, the mortals, the dread anger of the divine forces, being exercised towards us since a long past, and turn it to him, who is associated with violence, and cruelty for his destruction and death. 8

य हुं सजोनावृतुथा चिद्धद्रजसो मित्रो वरुणभिकेनत ।
 गुम्भीराय रक्षसे हेतिमस्य द्रोघाय चिद्धचसु आनंदाय ॥९॥
 अन्नरेश्वरस्तनयाय वर्तिर्युमना यतं नृवन् रथेन ।
 मनुत्येन लजस्तु मर्त्यस्य वनुप्युतामपि शीर्षा वैवृक्षम् ॥१०॥
 आ पूरुषाभिरुन मंधुमाभिन्दिर्युद्धिर्यात्ममुमाभिर्वाहृ ।
 दुल्हस्य चिद्दोमनो वि वृजम्य दुरो वरं गृणने चित्रशती ॥११॥

yá imi rájanāv rituthā vidádbhad rájaso mítro
 várūṇas csketat | gambhiráya rákshase hetim asya dróghāya
 eid vacasa ánavāya || 9 || ántarais cakrais tánayāya vartír
 dyumátā yátam nrivítā ráthena | sánutyena tyájasā már-
 tyasya vanusbyatám ápi gírshá vavṛíktam || 10 || á paramá-
 bhir utá madhyamábbir niyúdbhir yátam avamábbir arvák |
 dřílhásya eid gómato yi vrajásya dúro vartam gríñaté ci-
 trarati || 11 || २ ||

(११) जिज्ञासे शकम्

(१-११) एकादशवर्षमास्य शकम् वार्षिको भाद्राव ऋकः । भर्वनी देवत । (१-१०) प्रप्तमादि-
 दानां गिर्य (११) एकादशवर्षमास्य गिर्य उन्नी ।

१३४ क्रुं ला बृन्यु पुरुहुनाय दूनो न स्तोमोऽविद्युत्मस्यान् ।
 आ यो अर्वाङ्गामेत्या वृवर्त्तं प्रस्तु घम्थो अस्य मन्त्रम् ॥१॥
 अर्दे भे गल्तं हवनायास्तु गृणाना यथा फिर्थो अन्धः ।
 परि ह त्यहुनिर्योथो रिपो न यत्पगे नान्तरस्तुत्यात् ॥२॥

63.

Kvà tyá valgú puruhütádyá dütó ná stómo 'vidan ná-
 masvān | á yó arvān násatyā vavártta préshthia hy ásatho
 asya mánman | १ | áram me gantam hívanayásmai gríñanā
 yáthā píbátho ándhah | pári ha tyád vartír yátho rishó ná
 yát páro nántaras tuturyáat | २ |

O Lords of cosmic light and bliss, recognize him, who of all the world, worships the royal pair of twin-divines in due season. He hurls his weapon against the strong violent people, against the malignant lies of man. 9

Come with your shining and well-guided chariot, fitted with excellent wheels, to our dwelling (to bestow upon us) offsprings. Strike off with secret indignation the heads of our assailants, who attack us with treacherous approach. 10

Come hitherwards to us, whether with the most excellent or middling, or inferior steeds. May you throw open the doors of the firm-closed stall of the cattle and be bountiful to him who praises you. 11

63

May our praise and oblations secure for us the services of the splendid twin-divines (intuition and intellect) as divine messengers. May our praise and devotion secure for us the services of the splendid twin-divines, who are invoked by all ; our hymns bring these two ever-true powers hither. May they be propitiated by this adoration. 1

While praised, may you come promptly upon my invocation and partake in the enjoyment of divine glory and may you keep guard around the dwelling against all adversaries, so that none may harm us whether abiding near or at a distance. 2

अकारि वामन्यम् । वर्णमन्नस्तोरि ब्रह्मः सुप्रायणतमम् ।
 उत्तानहस्तो युवयुवेवन्दा वां नक्षन्तो अद्रय आज्ञन् ॥३॥
 कृष्णो वामभिरधरेवस्थाप्त गुनिरेति जूषिनी घृताची ।
 प्र होनो गृनमना उग्णोऽयुक्त यो नासत्या हरीमन् ॥४॥
 अधि श्रिये दुहिता सूर्यस्य गृथं नस्यो पुरुषुजा शूनोनिम् ।
 प्र मायाभिर्मायना भृतमव नरो शृन् जनिमन्युहियानाम् ॥५॥

ákāri vām ándhaso várī-
 mann ástāri barhish̄ suprāyanátamam | uttānáhasto yuvayúr
 vavandá vam̄ nákshanto ádraya áñjan || 3 || ūrdhvó vām
 agnfr adhivaréshv asthāt prá rātśr eti jūrṇīnī ghritáci | prá
 hotā gūrtámanā urāñō 'yukta yó násatyā háviman || 4 ||
 ádhi śriyé duhitā sūryasya rátham̄ tashthau parubhuja ṣa-
 tótim | prá māyábhír māyinā bhūtamu átra nárá nṛitū jáni-
 man yajñiyānām || 5 || ३ ||

४६ ॥ युवं श्रीभिर्द्वार्ताभिरुभिः शुभे पुष्टिमृहध्यः सुर्यायाः ।
 प्र वां वयो वपुषेऽनु पस्त्रश्वाण् सुहृता धिष्ण्या याम् ॥६॥
 आ वां वयोऽश्वीस्ते वहिष्ठा अस्मि व्रयो नामत्वा वहन्तु ।
 प्र वां रथो मनोज्ज्वा असर्जुपः पृथ इपिथो अनु पूर्णीः ॥७॥
 पुरु हि वी पुरुषुजा द्रैष्ण धनु न रथे पिन्दतमनक्षम् ।
 सुनेध वां मायी सुष्टुपिभ्य रमाभ्य वामनु गुनिमम्बन् ॥८॥

yuvām̄ śribhīr darsatābhīr ābhīsh̄ subhē pñshīsm ūha-
 thuh̄ sūryāyāḥ | prá vām̄ vāyo vāpushiē 'nu paptan nákshad
 vānī súshītutā dhishnyā vām̄ || 6 || ए vām̄ vāyo 'svāso vā-
 hishīthā abhī prāyo násatyā vahantu | prá vām̄ rātho má-
 nojavā asarjishlāh̄ pñkshā ishīdho ánu pūrvih̄ || 7 || purū hi
 vām̄ purnbhujā deshnām̄ dhenuṁ na ísham̄ pñvatam̄ ásak-
 rām | stūtas ca vām̄ mādhvī sushtutis̄ ca rásās̄ ca ye
 vām̄ ánn̄ rātum̄ ágman || 8 ||

Many fresh melodious devotional songs have been composed and soft grass of loving emotions is strewn to greet you. The priest with uplifted hands, desirous of your presence, praises you ; the two stones of mental and vital complexes are yearning to express prayers for you. 3

The fire-ritual uplists its flames in your honour. Forth goes the oblation, fragrant with the butter-essence. O ever-true divine powers (the twin-divines, intuition and intellect), the diligent and zealous ministrant priest is privileged to invoke you. 4

O (twin-divines), the protectors of many, the daughter of the sun, the first flare of divine light, ascend your chariot, which brings hundreds of protective elements. O twins, the sagacious leaders and guides, you have excelled by your charming swift movements everyone else participating in this cosmic creativity. 5

With these beautiful splendours, you provide rich gifts for the enjoyment of dawn, the first flare of enlightenment. The horses of your chariot, like herds, descend for our felicity ; may our well-sung words of praise reach you. 6

May your rapid burthen-bearing steeds bring you, O ever-true twin-divines, to our devotional nourishment. May your chariot, swift as thought, dispense substantial, desirable, and abundant food. 7

O protectors of manifold wealth, your bounty is to be distributed by you ; may you give us nutritious and substantial food. O givers of delight, these praises, and libations are for you and these adorers seek your favour. 8

उन मे क्रमे पुरायस्य रथी सुर्मिल्वे शने पेस्ते च प्रका ।
 श्वाण्डो दाह्विगणः स्मदिद्ग्रीन्दृशो वजामो अभिपाच्च ऋष्यान् ॥५॥
 से वौ शना नैसत्या सुहस्ताधीनो पुरुपन्थो गिरे हात ।
 भरद्वाजाय वीर नु गिरे दाह्वना रक्षामि पुरुदंसमा स्युः ॥६॥
 आ वौ सुमे वरिमन्त्सुरिमिः प्याम् ॥७॥

utá ma ríjré púrayasya raghví
 sumūlic satám peruké cā pakvā | sāñdó dad dhiraṇinah
 smáddisbtin dásā vaśáso abhiháca rishván || 9 || sám vām
 satá nāsatya sahástrásvānām purupánthā giré dát | bharád-
 vajāya vīra nū giré dād dhatá rakshānsi purudānsasā syuh
 || 10 || á vām suminé váriman súrbhīh shyām || 11 || 4 ||

(६५) फलशिखं पूर्व

(१-३) वदुच्याम्य नक्ष्य वाहनाणो भगवत् क्रमिः । जा हना । विष्णु एव ॥

उद्यु श्रिय उपसो रोचमाना अस्तुरपां नीर्मयो रक्षान्तः ।
 कृष्णोति विश्वा सुपथो सुगाम्यभृदु वस्ती दक्षिणा मध्यानीं ॥१॥
 भद्रा देवता उत्तिया वि भास्यते शोचिभानयो वामपसन् ।
 आविवक्षः कृषुप श्रुम्ममानोपो देवि रोचमाना महोमिः ॥२॥
 वहन्ति सीमरुणासो रक्षान्तो गावः सुभगासुरिया प्रथनाम् ।
 अपेजते शूरो अस्तेव शवृन्वाधते तमौ अजिरो न वोज्ञही ॥३॥

64.

Úd u śriyá usháso rócamána ásthur apáṁ nómáyo rú-
 santah | kriṇóti vísvarūpa supáthā sugámy ábhind u vásvi dá-
 kshiṇā maghónī || 1 || bhadrā dadṛiksha urviyá ví bhásy út
 te soeir bhānávo dyáṁ apaptan | āvīr vākshah kriṇushe
 śumbhámāuósho devi rócamána máhobhīh || 2 || vāhanti sīm
 aruṇáso rúṣanto gávali subhágām urviyá prathánām | ápe-
 jate śūro ásteva gátrūn bádhate tamo ajiró ná vóllih || 3 ||

May the two aspects of truths, the eternal and ethical, belonging to the intuitive instinct be mine; may the hundreds of divine directives belonging to the inner conscience be mine; may the dressed delicious viands, prepared by the instinct of divine resistance, be for me; may the discriminating instinct bestow upon me tens of golden (attractive) chariots and obedient, valiant and well-favoured (helpmates). 9

May ever-true divines, the versatile masters, grant hundreds and thousands of energies to Lord's devotee. May they give these gifts to the sage profound in sacred knowledge. O divines, achievers of great deeds, may the demons be ever-whelmed. 10

May I be associated with the learned in the abundant felicity bestowed by you. 11

The white and radiant tints of the dawn (the first flare of inner light) have risen up in their splendour like the waves of the waters for beautification ; she renders all virtuous paths easy, fair to travel. She displays her glory, which is benign and friendly. 1

O divine dawn, you are seen auspicious, your lustre shines afar. Your splendours have flown up to the sky. Lovely and radiant, you display your majestic form. 2

Ruddy and luminous are the rays that bear the auspicious, expanding and illustrious dawn. Like a valiant archer, and like a swift warrior, scattering enemies, she drives away the glooms. 3

सुगोल ने सुपथा पर्वतेष्वाते अुपसन्तरसि स्वभानो ।
 सा न आ वह पृथुयामज्ज्ये रुद्धि दिवो दुहितरिपुर्यन्ते ॥३॥
 सा वह योक्षमिरव्यानोषो वरं वहसि जोपुमनु ।
 त्वं दिवो दुहितर्या ह देवी पूर्वहृनो मंहनो दर्शना मृः ॥५॥
 उत्ते वर्यश्विद्वत्तेरप्सुलरम् ये पिनुभाजो व्युष्टो ।
 अमा सुने वहसि भूरि वाममुषो दैवि द्रुशुपे मत्यांय ॥६॥

sugótá te supáthā párvateshv avāté apás tarasi svabhāno |
 sá na á vaha príthuyāmānī rishve rayíp divo duhitar
 ishayádhyai || 4 || sá vaha yókshábhir ávátósho várám vár-
 hasi jósham ánu | tvám divo duhitar yá ha deví purváhá-
 tau mánhánā darsatá bhūh || 5 || út te váyas — || 6 || ६ ||

(११) पवर्णितं स्तुतम्

(१-३) पृथुयाम्य वृत्तम्य शार्दूलो भगवान् ऋषिः । उत्ता देवता । शिल्प लक्ष्मी ॥

११ पृथा स्या नो दुहिना दिवोजाः क्षिनीरुच्छर्नी मानुषीरजीगः ।
 या भानुना रुशता रुम्यास्वद्वाप्ति तिरम्नमसमिद्दृक् ॥१॥
 वि तद्युतुररुण्युग्मिभूरभैश्चित्रं भान्त्युपसंभून्दरथाः ।
 अग्ने युज्ञते वृहनो नयन्तीर्यि ता वाधन्ते तम् उम्यायाः ॥२॥

65.

Eshā syā no duhitā divojāḥ kshitir uchāntī mānnshīr
 ajigah | yā bhāmīnā rūṣitā rāmyāsv ájñāyi tirás tāmasas
 cīd aktān || 1 || ví tād yaynr aruṇayúgbhir áśvaiś citrām
 khānty uahāsaś candrárathāḥ | ágram yajñāsyu brihatú nā-
 yantrū ví tā bādhante túma śrūnyāyāḥ || 2 ||

Yours are good roads, easy to be traversed in mountains and inaccessible places. You pass self-luminous over the waters. May you bring to us desirable riches, O daughter of heaven, in your spacious and beautiful chariot. 4

May you, O dawn, bring me opulence. Unopposed you carry riches, as if on your oxen, at your will and pleasure for worshippers. O daughter of heaven, you are divine and lovely, and you are to be worshipped at early hours, when we call you in our ceremony. 5

O divine dawn, when the birds fly forth from their nests, men have to rise to work and earn their sustenance ; O divine dawn, bring ample wealth to the mortal who is near you, the offerer of the oblation. 6

65

This heaven-born daughter of the sky, driving away the darkness for us, wakes up the human beings from their slumber ; she, with her bright lustre, is perceived dissipating the glooms, even through the shades of darkness. 1

The dawns, in beautiful chariots drawn by red rays, shine gloriously as they proceed. On the commencement of the great morning worship, they drive far away the night's surrounding shadows. 2

अयो दाजुमिपुर्वज् चहन्तीर्नि द्रुशुपं उपसो मत्योऽ।
 मुधोनीर्विश्वत्पत्पत्माना ज्ञो धान विधुने रत्नमय ॥३॥
 इदा हि वो विधुने रत्नमस्त्रिदा वीराय द्रुशुपं उपासः ।
 इदा विभ्राय जरने यदुकथा नि प्य मारने वहथा पुग चित ॥४॥
 इदा हि ते उपो अदिसानो गोत्रा गच्छमहिंरमो गृणन्ति ।
 व्युक्तेण विभिर्वर्त्तेणा च सुत्या नृणामभवेद्यहनिः ॥५॥
 उच्छा दिवो दृहिनः प्रलूपनो भरहायहिंधने मधोनि ।
 सुवीरे गृष्णे गृणने रिरीष्मुलायमधि धेहि अयो तः ॥६॥

śrāvo vājau

isham śrījalp vāhantir nī dāśūsha ushaso mārtiyāya | maghōnīr vīravat pātyamānā āvo dhāta vidhaté rātnani adyā || 3 || idā hī vo vidhaté rātnam āstidā vīrāya daśūsha ushasah | idā vīpraya jārate yād ukthā nī slima māvate vahatha purī eit || 4 || idā hī ta usho adrīsano gotrā gāvani āngiraso grīṇānti | vy ārkēna bibhidur brāhmaṇa ca satyā uṛijām abbavād devāhūtih || 5 || uehā diwo duhitāḥ pratnāvan no bharadvajayāvād vidhaté maghoni | sūvīram rayīm grīṇaté rīshy uṛugayām āllū dhēhi śrāvo naḥ || 6 || ६ ||

(५५) पद्मास्त्रिमं भूतम्

१११) पद्मास्त्रिमय पद्मास्त्रिमय वाहनां भवद्वाह ऋषिः । सत्त्वा उत्तमः । विष्णुप उद्देः ॥

१३-१४) वप्तुन् तत्त्विक्तिनुभे चिदम्नु भमाने नामे धेनु पत्पमानम् ।
 मनेष्वन्यहांहमे गीयाय सुकृच्युकं द्वैदृहं पृश्निलधः ॥१॥
 ये अग्नयो त शोशुच्चित्याना द्विर्विश्वस्त्रो वायूधन्ते ।
 अग्नेणां हिरण्ययोम एषां स्माकं नृम्णः गीस्त्वेभिश्च भूत् ॥२॥

66.

Vāpy uī tāc cikitiśhe eid astu samānāpi nāma lhenū pātyamānām | mārteshv anyād dohāse pīpāya sakrīc chuk-
 ḥām duduhe pīṣnūr ūlītāḥ || 1 || yē agnayo nā sōśneam
 Tāmā dvīr yāt trīr marito vayrīlhānta | areṇāvo hiran-
 yasā eshami sakām uṛimātāḥ paññisyebbis ca bhūtām
 || 2 ||

Dawns bring fame, food, sustenance, and strength to the mortal, who is a liberal worshipper. May the dawn abounding in wealth, and proceeding with imperial sway bestow this day upon the worshipper nourishment, wealth, and progeny. 3

Verily, O dawns, there is at present wealth to give to your worshipper, the offerer of homage, and to the sage, who recites your praise. If the praise is accepted, then bring to him who is like me such wealth as has been formerly and ever bestowed upon myself. 4

Verily, O dawns, the preceptors through your favour recover the lost wisdom on the summit of the lofty knowledge. With hymn and prayer, they burst open the obstructions of delusions. The sincere invocations of the divines are ever fruitful. 5

O daughter of heaven, possessor of riches, may you shine upon the worshipper, as you have been doing of old on the wise sages. Grant wealth and noble descendants to him, who becomes your devotee, and bestow upon us the wide-spreading glory. 6

66

The cloud-bearing sky and the cow both of them have the same wonderful form and the common name, the *milching one*. The latter one has swelled among mankind for milking, and the other, the interspace, gives milk from her bright udder once only (i. e. in the rainy season). 1

Unsoiled by dust, the golden cosmic chariots of those vital principles are shining like kindled flames, enlarging themselves twofold and threefold at will. They are invested with their great strength and virile energies. 2

खदस्य ये भीच्छुपः सन्ति पुत्रा वांशो तु दाष्टिर्भर्त्ये ।
 चिन्हु हि माना मुहो मुही पा भेत्यश्चिः सुभ्रैऽगम्माधात् ॥३॥
 न य ईर्पने जनुपाञ्च्या न्वान्नः सन्तोऽवश्यानि सुनानाः ।
 निर्युहे शुच्योऽनु जापमनु श्रिया तुच्चमुक्तमाणः ॥४॥
 भूष्म न येषु द्वाहमे चिदुया आ नामे धृण्ण मार्दनं दधानाः ।
 न ये स्त्रीना अृयासी भूष्मा तु चित्सुकानुग्व यासद्वग्मान ॥५॥

rudrāsyā yé mībhūshah sānti putrā yāñś co nū dā-
 dhṛivir bhāradhyai | vīdē hī mātā mahī mahī shā sēt pṛis-
 nīh subhvē gārbham adhāt ॥३॥ nā yā iṣhante janishō 'yā
 nū antāh sānto 'vadyāni punānāh | nfr yād duhre śicayō
 'nu jōsham ānu sriyā tanvām ukshāmānāh ॥४॥ makshū nā
 yeshu dohāse eid ayā ā nāma dhrishṇū mārūtam dādha-
 nāh | nā yé stannā ayāso malinā nū cīt sudhūnur āva ya-
 seul ngrām ॥५॥८॥

“ त इदुग्राः शब्दसा धृण्णेणा उभे युजन्त रोद्सी सुमेके ।
 अधे स्त्रैषु रोद्सी स्वशोचिरामवल्लु तस्यौ न रोकः ॥६॥
 अनेनो वी मर्दनो यामो अस्त्वनुभियमज्जरथी ।
 अनवृसो अनभीश्वा रजस्त्विं रोद्सी पृथ्या यानि साधन् ॥७॥

tā id ngrām śāvasti dhrishṇūshenā ubhē yujanta rōdasi
 sumēke | adha smaishu rodasi svāsceir āmavatsu tasthau
 nā rōkāh ॥६॥ aneno yo maruto yāmo astv anasyās eid
 yām ajaty áratihā | anavasō anabhisū rajastūr vī rōdasi
 pathyā yati sādhan ॥७॥

They are the offshoots of showerers, cosmic vital powers, whom the nursing firmament is able to foster. They are mighty, and it is known that the great interspace has received the life-germ for the benefit of man. 3

They do not approach men by any conveyance ; they already exist in their hearts, purging away their defects.

When these brilliant ones supply their rain water for the gratification of their worshippers, they with their own splendour bedew their bodies. 4

Approaching quite close to them, and repeating the mighty name of the cloud-bearing winds, the worshipper is able to obtain quickly his wishes. The liberal donor pacifies the angry clouds, who otherwise, by nature, are devastating in their might. 5

Those fierce and powerfully arrayed cloud-bearing winds unite by their strength the two beautiful regions of heaven and earth. The self-radiant pair of heaven and earth stands majestically amongst the furious ones like splendour shining with her nature of brightness. 6

May your chariot, O vital principles, be devoid of wickedness. May this chariot, which is without a driver, without horses, without a provender, and without traces, which scatters water and which accomplishes desires, traverses heaven and earth, and paths of the interspace. 7

नास्य वर्ना न तर्त्ता वैमिति मर्मो यमवैध वाजनानो ।
 तोके गोप नर्वय यमस्तु म वृंद दर्ना पर्यं अध् येः ॥४॥
 प्र चित्रमुके शृणुते तुग्रु पार्वताय मनवेष्ये भरध्यम् ।
 ये सहामि सहमा सहजे रेजने अमे पृथिवी मुखम्भ्यः ॥५॥
 लिपीमन्तो अध्युरम्बेव दिव्यत्तुग्रुप्यविमो जुड्होउ नामः ।
 अर्चत्रयो धुनयो न वीर आजजन्मानो मन्तो अर्थाः ॥६॥
 न वृधन्ते मार्त्तं आजदिए दृश्य सूलं हृथमा विवास्ये ।
 द्रिवः शब्दोप शुचयो मनीषा गिर्यो नामे उग्रा अन्युप्रन ॥७॥

nāsyā varṭā nā tarutā ny asti mā-
 ruto yām avatha vājasatān | tokē vā gōshu tāmeye yām
 apsu sā vrajām dārta pārye adha dyōḥ || 8 || prā cītrām
 arkām grīnatē turāya mārutāya svātavase bharadhvani | yē
 sāhānsi sāhasā sāhante rējate agne pṛithivī makhlēbhyaḥ
 || 9 || tvishimanto adhvarāsyeva didyūt trishneyāvaso juhvō
 nāgnēḥ | arcūtrayo dhūnayo nā vīrā blīrājajjanmāno māruto
 adhṛishtāḥ || 10 || tām vīdhāntam mārutm blīrājadrishtām
 rudrāsyā sūnūm havāsā vivāse | divāḥ sārdhaya sūcayo
 manishā girāyo nāpa ugrā asprīdhran || 11 || ४ ||

(५) अप्ताक्षिणम् वक्तव्य

(१ - १) एकार्त्तर्मन्त्याम् यदाय वाजनानो अम्भोऽक्षिः । विवापर्णा इत्येः । ग्रीष्म इत्यः ॥
 १०॥ विशेषां यः सनां ज्येष्ठनामा ग्रीमिर्मिश्रावर्णा वायुध्यै ।
 सं या रुद्मेवं युमनुर्यमिष्टा द्वा जनां अमगा वाहृमिः स्वेः ॥१॥

Viśveshām vah satām jyēshthātāmā gīrbhīr mitrāvāruṇa
 vavīdhīdhyai | sām yā taṣṭmēva yamātūr yamishthā dīvā
 jānān īsamā bāhūbliḥ svāḥ || 1 ||

There is no propeller, no obstructor, of him, whom, O cloud-bearing winds, you protect in battle. He whom you protect, and bless with sons, grandsons, cattle and water, is in war the victor against the herds of his ardent foes. 8

Offer excellent nourishing food to the loud-sounding, quick-moving, self-invigorating company of the cloud-bearing winds. These are the ones who overcome strength by strength. The earth trembles, whilst, O fire-divine, the adorable cloudy-winds terrifically move. 9

The cloudy winds are resplendent, as if illuminators of the sacrifice, bright as the flames of fire. Entitled are they to adoration, and like heroes, they make adversaries tremble. Brilliant and invincible are they from birth. 10

I pay tribute and offer oblations to that exalted company of the cloudy winds, armed with shining lances, the progeny of the supreme divine vital power. The pure and earnest praises of the devout adorer are emulous in their effort of invigorating clouds like waves of floods. 11

I proceed by my praises to exalt you, O light-divine and plasma-divine, the noblest of all that has existence. You two, though apparently not the same in name, are really the firmest controller with your arms, and hold men back from evil as riders check horses with reins. 1

इयं मद्यं प्र स्तुपीने मर्मिपोषं प्रिया नमसा त्रहिरच्छ ।
 युनं नं मित्रावलुण्वधृटं छुदिर्द्वां वस्त्रं सुदान् ॥२॥
 आ वां मित्रावलुण्व सुशत्सुपं प्रिया नमसा हृष्माना ।
 सं यावेभूस्यो अ॒पसेवु जनोऽन्धृथीयुतंभियनयो महित्वा ॥३॥
 अ॒ध्या न या वृजिनो पूतवंधु कृना यद्भैर्मादितिगर्वेष्ये ।
 प्र या महि॒ मुहान्ता जायेमाना घारा मर्मीय रिपवे नि दीधः ॥४॥
 विश्वे यद्यौ मंहना मन्दमानाः दुवं देवास्तो अदेषुः सुजोषाः ।
 परि यद्युधो रोदत्ती चिदुर्वी सन्तु स्पृशो अदेव्यास्तो अनूराः ॥५॥

iyām mād vām pṛā styl-
 nīte munishōpa priyā nāmasā harhīr uelia | yantām no mi-
 trāvaruṇāv adhṛishtām ehardir yāl vām varūthyām sudānā
 || 2 || ā yātām mitrāvaruṇā susasty upa priyā nāmasā hu-
 yāmānā | sām yāv apnasthō apāseva jānān chrudhīyatū
 cid yatatho mahitvā || 3 || aśvā nā yā vājīnā pūtābhāndhā
 ritā yāl gārbham aditir bhāradhīyai | pṛā yā māhi mahāntā
 jāyamānā ghorā niārtāya ripāve nī didhah || 4 || visvē yād
 vām manihānā māndamānāḥ kshatrām devīśo udadhuḥ sa-
 jōshāḥ | pāri yāl bhūthō rōdasī cid urvī sānti spāśo adah-
 dhāso āmūrāḥ || 5 || ७ ||

७० ता हि दुवं घारेष्ये अनु यन्देहेष्ये सानुसुपुमादित्र योः ।
 दुव्यो नक्षत्र उत विश्वदेव्यौ भूमिमानान्यां धूसिन्यायोः ॥६॥
 ता विश्वे धैर्ये जुठरे पृणध्या आ यत्सञ्च सर्वनयः पृणन्ति ।
 न मृप्यन्ते युवतयोऽवाता वि यत्पयो विश्वजिन्या भरन्ते ॥७॥

tā hī kshatrām dhārāyetho ānu dyān drīnhētho sānum
 upamād iva dyōḥ | drīlikō nākshatra utā visvādevo bhūmīm
 ātān dyānī dhāsināyōḥ || 6 || tā vigrām dhaitho jaṭhārau
 priyādhyā ā yāt sādma sābhṛitayāḥ priyānti | nā mṛish-
 yante yuvatayō 'vātā vī yāt páyo visvajinā bhārante || 7 ||

O light-divine and plasma-divine, this prayer of mine has been extended to both of you. Both of you, O dear, are requested to come hither with viands, and move towards the sacrificial place. O munificent divines, may you grant us a safe dwelling, protected from heat, chill, and blast of air. 2

O beloved cosmic light and plasma, invoked with reverence, come to bless the propitious noble works. Through, your bounty, you support men, striving for sustenance as a workman maintains himself by labour. 3

You are the one, who are strong as horses, accepters of pious praise, and embodiment of truth. Powerful mother infinite conceives both of you, who are the mightiest among the mighty since your very birth and terror to the evil forces of mankind. 4

All the divine powers rejoice in your greatness ; with one accord, they accept your supremacy; and since you are pre-eminent over the wide and spacious heaven and earth, your courses are ever true and unimpeded. 5

You manifest princely vigour day after day ; you strengthen the summit of the sky, as it were from the loftiest heaven. Both of you have ordained firm in position the clouds, the mid-space, the sun, the earth, the heaven, and the food fit for man. 6

Both of you encourage the wise, when he quenches his appetite with devotional love and his associates occupy their positions in the chamber of worship, and when the rain, the sustainer of all, is sent down by you, and the young rivers, the maidens, undried, diffuse fertility around without obstruction. 7

ता जिद्धया सदुमेदं सुमेधा आ यद्दो मूर्तो अंगनिक्रिते मृत् ।
 नहीं महित्वं धृताज्ञावस्तु धृतं त्रुश्चुपे वि चैविष्टमेहः ॥८॥
 प्र यद्दो मित्रावरुणा स्पृश्योन्निया धारे त्रुविधिता मिनन्ति ।
 न ये देवासु ओहना न मर्त्यं अथेष्टमाचो अप्यु न पुत्रः ॥९॥
 वि यद्दाचं कीस्तासो भरते शंसन्ति के चिन्निविदो मनानाः ।
 आद्दो व्रताम् सुत्यान्युक्त्या नक्तिवेभिर्यन्त्या महित्वा ॥१०॥
 अवोरित्था वौ छन्दिषो अभिष्ठो त्रुवोमित्रावरुणावस्तुवोचु ।
 अनु यद्दावः स्फुरार्चजिष्ये धृष्णु यद्वणे धृष्णं त्रुनजन् ॥११॥

tā jihvāyā sādum édām̄ sumedhā á yád vām̄ satyó aratír
 rité bhút | tād vām̄ mahitvām̄ ghrītānnāv astu yuvām̄ dā-
 śushe ví cayishtam̄ áñhaḥ || 8 || prá yád vām̄ mītrāvaruṇā
 spūrdhán priyá dháma yuvādhítā minánti | ná yé devásā
 óhasā ná mārta áyajñasáco ápyo ná putráḥ || 9 || ví yád vā-
 cam̄ kīrtáso bhárante śānsanti kú ciu nivido manānáḥ | ád
 vām̄ bravāma satyāñny ukthá nákir devébhīr yatasthō mahi-
 tvá || 10 || ayór itthā vām̄ chardisho abhishtau yuvór mītrā-
 varuṇāv áskṛidhoyu | ánu yád gáva sphurán ṛijipyám̄
 dhṛishliṇum̄ yád rúne vrishapam̄ yuuájan || 11 || 10 ||

(१०) मरणशिवाय भृत्य

(१-१२) एकादशार्चन्द्राय नवम्य वाराण्यमेष्टो भगवान् कर्म । इन्द्रावर्णी वेचते । (१-८, ११)

वयमायष्टार्चन्द्राय नवम्य वाराण्यमेष्टो भगवी इन्द्री ॥

१११० श्रुती वौ युह उधनः सुजोपा मनुष्यदृक्तविष्टो यजस्ये ।
 आ य हन्त्रावरुणाविष्ये अथ सुहे सुन्नाये मुह आकुवन्त् ॥१॥

GB.

Srushti vām̄ yaññā údyatali sajóshā manushvād vr̄ikti-
 barhisho yajadhyai | न् yā īndrāvāruṇāv ishē adyā mahé
 sunnaiya mahā न्यवार्तत ॥ 1 ॥

The faithful and most wise devotee solicits you with his prayers for supply of water. May you nourished by loving homage, become magnanimous and exterminate the sins of a devotee. 8

O light-divine and plasma-divine may you exterminate those who strive against you and break the laws that are agreeable and beneficial and also those divinities, and mortals, who are not diligent in adoration, and those who work without faith and those who performing works do not worship and those who do not propitiate you. 9

When the clever priests lift up their voices, then several of them, glorifying other divines, recite flattering hymns, pertaining to selfish ends. Such being the case, we with sincerity request you, that in your magnanimous liberality, please do not associate with these pseudo-divines. 10

On your approach, cosmic light and plasma, protectors of the dwellings, may your great munificence come to us, whilst your praises are uttered, and the devotees offer devotional love, that inspires straight forwardness, resolution and strength. 11

O mighty resplendence-divine and plasma-divine, the young disciple has just now returned, engaged conscientiously with others in offering worship to you to obtain food for him, who, like his ancestor, has made all preparations of performing worship. He has invited both of you to gain glory and happiness. 1

ता हि श्रेष्ठा देवताना तुजा शरणां शत्रिषु ना हि भूतम् ।
 सृधोनां संहिष्ठा तुष्टिशुभ्रे कृत्वा चृत्वाग्ना सर्वसना ॥२॥
 ता गृणीहि नमस्येभिः शृणुः सुक्षेभिः इन्द्रावरुणा चकाना ।
 वज्रेण्यान्यः शवसा हन्ति वृद्धं सिपक्षयन्यो वृजनेत्रु विश्वः ॥३॥

tā hi śrēshthā devatāta tñjā
 sūtrāṇām sāvishthā tā hi bhūtām | maghōnām nāñbhisthā
 tāviśishma ritēna vṛitratūrā sārvasenā ॥ 2 ॥ tā grīñihī na-
 masyēbhīḥ śāshaiḥ sumnébhīr īndrāvaruṇā eakanā | vājre-
 nānyāḥ sāvasa hānti vṛitraṇ sīshaktī anyō vṛijāñeshu vīp-
 mīḥ ॥ 3 ॥

मात्र्य यज्ञरथ वावृधन्त विश्वे देवासो नृगं स्वगृताः ।
 प्रैम्य इन्द्रावरुणा महित्वा योश्च पूर्थिवि भूतमुर्वी ॥४॥
 स इत्सुदानुः स्वैर्कृत्वेन्द्रा यो यो वरुण दाशनि त्वच ।
 इषा स द्विपस्तरिद्रास्यान्वसेष्टयि गेयिवनेष्टु जनाच ॥५॥
 ४४४४ यं युवं द्राख्यधराय देवा रुचि धृत्यो वसुमनं पुरुक्षुम् ।
 अस्मै स इन्द्रावरुणावपि व्युत्प्र यो भूक्ति वृनुष्टामजस्तीः ॥६॥

gnāś ca yāñ nāras ca vāvṛidhānta vīśve devāso
 narāñ svāgūrtāḥ | prasībhya īndrāvaruṇā mahitvā dyaūś ca
 pṛithivī bhūtām uvy ॥ 4 ॥ sā iti sudāññāḥ svāvāñ ritāvēndrā
 yō vāñ varuṇā dāśati tmān | iṣhā sā dvishās tare dāśvān
 vāñsad rayim rayivātaś ca jānān ॥ 5 ॥ ॥ ॥

yāñ yuvāñ dāśvādlivaruṇāya devā rayim dhatthó vāsnu-
 mantam purukshum | asme sā īndrāvaruṇāv apि shyāt pṛā-
 yō bhūmākti vanūsham āśastih ॥ 6 ॥

You two are the principal ones amongst Nature's forces, deserving worship,— the distributors of wealth, the most vigorous of heroes, the most liberal among the opulent, possessors of vast strength, and destroyers of the entire hosts of adversaries by eternal law. 2

Praise lords of cosmic resplendence and plasma, renowned for all glorious energies and enjoyments ; one of whom slays evil with his punitive justice, the other, intelligent by his might, comes to the aid of the pious when he is in difficulties. 3

When amongst mankind, both males and females, and when all Nature's bounties, spontaneously striving, glorify you, O lords of cosmic resplendence and plasma, you surpass them in greatness and thus, O heaven and earth, you spread wide. 4

He, who spontaneously presents homage to you, O lords of cosmic resplendence and plasma, is liberal, wealthy and upright ; with all his resources he shall conquer his adversary, and win opulence and rich descendants. 5

May that opulence, comprising treasure and abundant food, be ours, which you, O lords of cosmic resplendence and plasma, bestow upon the donor of the oblation, and which baffles the calumnies of the malevolent. 6

तुन नः सुवाच्चां द्रुवगोपाः सुचित्य इन्द्रावरुणा रथः प्यात् ।
येषु शुभ्यः शुत्नामु माहात्रं सूर्यो शुश्च तिग्ने ततुरिः ॥७॥
तु न इन्द्रावरुणा शुण्णामा पृष्ठं रुद्ये सौश्रवसावं देवा ।
इन्द्र्या गृणन्ती महिनस्य शर्यूऽपो न नावा दृशिता तरेम ॥८॥

utā nah sutratrō devā-
gopah śuribhya īdravarunā rayīḥ shyāt | yēsham śūślīmāḥ
prītanāśu sāhvān pṛā sadyō dymūnā tīrte tātūriḥ ॥ 7 ॥ nā
na īdravarunā gṛīmānā pṛīnktām rayīm̄ sansravasāya deva |
itthā gṛīpānto mahīmasya śārdho 'pō nā navā duritā ta-
rema ॥ 8 ॥

प्र सुम्राजे शृहने मन्मु तु प्रियमचे द्रेवाय वरुणाय सप्रधः ।
अ॒यं य उर्वी महिना महिननः कल्पा विमात्युजरो न शोचिषो ॥९॥
इन्द्रावरुणा सुतपात्रिमं सुतं सोमे पित्रते मर्यै धूतवना ।
युवो रथो अच्छ्रुं द्रेवर्यीनये प्रति स्वसंसुप्त याति गीतये ॥१०॥
इन्द्रावरुणा मधुमत्तमस्य वृष्णः सोमस्य वृषुणा वृपेथाम् ।
हुदं यामन्तः परिपित्तमुस्म आसन्नामिन्नहिति माद्येथाम् ॥११॥

pṛā saumrāje bṛihatē māmūna mū priyām̄ ārea de-
vāya vārunāya saprāthah | ayām̄ yā urvi mahīnā mahīvra-
taḥ kṛitvā vibhāty ajāro nā ṣocishā ॥ 9 ॥ īdravarunā su-
tapāv imām̄ sutām̄ sōmām̄ pibatām̄ mādyām̄ dhritayrata |
yuvō rātho adhvarām̄ devāvītaye pṛati svāsaram̄ ūpa yāti
pitāye ॥ 10 ॥ īdravarunā mādhūmattamasya vṛishṭīnah sōma-
syā vṛishṭānā vṛishṭethām̄ | idām̄ vām̄ āndhah pārishiktam̄
asmē asādyaśmīn̄ barkishi mādayethām̄ ॥ 11 ॥ 12 ॥

O lords of cosmic resplendence and plasma, may our noble men have opulence, of which the divine powers be the guardians. May your great might give victory in battles, and their triumphant glory spread with swiftness. 7

O divine and glorious lords of cosmic resplendence and plasma, may you quickly bestow upon us wealth for our felicity ; and thus eulogising the strength of you two, mighty divines, may we pass over all difficulties as with boats we cross the waters. 8

Now repeat a sweet and all-comprehensive praise to the imperial mighty divine Lord of plasma, who, endowed with greatness, illumines the spacious heaven and earth with majesty and power. 9

O Lord of resplendence and Lord of plasma, observant of sacred duty, drinkers of the celestial nectar, may you accept these exhilarating tributes of admiration. Your chariot approaches along the road to the place of sacrifice for your acceptance and participation in the offered homage of divine powers. 10

Drink, O resplendence-divine and plasma-divine, showerers of gifts of the sweetest celestial nectar, the shedder of blessings. This beverage of devotion is poured forth by us. May you occupy your respective positions in space and rejoice. 11

(१७.) एकोनामपतिनमं सुवद्य-

(१८-१९) अष्टर्वेष्यात्मा सुतस्य पराह्नपत्या भगद्गम कर्णः । इन्द्राविष्णु देवा । किमुप छन्दः ॥

सं वां कर्मणा समिपा हिनोमीन्द्राविष्णु अपेसप्तरे अस्त ।
 जुपेधी यज्ञं द्रविणे च धनुमरिर्ईर्नः पुधिभिः पूज्यन्ता ॥१॥
 वा विश्वासां जनितारा मत्तीनामिन्द्राविष्णु कलशो सोमधाना ।
 प्र वां गिरे शुस्तमाना अवन्तु प्र स्तोमासो गीयमानासो अर्कः ॥२॥

६९

साम् वाम् कर्मणा साम् इहा हिनोन्द्राविष्णु आपास
 परे अस्याः । जुशेथाम् यज्ञाम् द्रविणाम् ए धत्ताम् आ-
 श्वरैः नाम् पथिभिः पूरयान्तः ॥ १ ॥ या विश्वासम् जनितारा
 मत्तीनामिन्द्राविष्णु कलशा सोमधानाः । प्रावाम् गिराः
 शस्यामाना अवान्तु प्रास्तोमासो गीयमानासो अर्काः ॥ २ ॥

इन्द्राविष्णु मदपनी मदानुभा सोमै वातुं द्रविणो दधाना ।
 सं वौमञ्जन्त्यज्ञुभिर्मतीनां सं स्तोमासः शुस्तमानास उक्तयैः ॥३॥
 आ वामश्वासो अभिमात्पाह इन्द्राविष्णु सबुमानो वहन्तु ।
 जुपेधां विश्वा हवना मन्त्रिनामुप व्रह्माणि शृणुतं गिरो मे ॥४॥
 इन्द्राविष्णु नत्पेत्यायै वां सोमस्य भद्रे डुरु चक्रमध्ये ।
 अशृणुन्मन्त्रिक्षुं वर्योऽप्यधतं जीवसे नो रजासि ॥५॥

in-
 drāvishnū madapati madanam आ सोमाम् यताम् द्रविणो दा-
 dhana । साम् वाम् अन्यान् अक्तिभिः मत्तीनाम् साम् स्तोमासाः
 शस्यामानास उक्ताः ॥ ३ ॥ आ वाम् आस्यास अभिमात्पाहा इन-
 drāvishnū sadhamailo वहन्तु । जुशेथाम् विश्वा हवना
 मत्तीनाम् उपा ब्रह्माणि श्रियाम् गिरो मे ॥ ४ ॥ इन्द्राविष्णु
 तत् पानयायाम् वाम् सोमस्या नाला उरु एक्रामत्वे । आक्रि-
 नान्तः अतिरिक्षाम् विर्यो 'प्रथताम् जीवासे नो रजासि
 ॥ ५ ॥

I earnestly propitiate you, by worship and homage. O Lord resplendence-divine and sun-divine, upon the completion of the ceremony. May you accept the offerings, and grant us wealth, and lead us across the conflicts by the unobstructed pathways. 1

May the prayers that are recited reach you, O resplendence-divine and the sun-divine. May the hymns of praises that are chanted reach you. You are the inspirer of all praises and like reservoirs, you store the elixir of divine love. 2

O Lord, resplendence-divine and the sun-like, the Lord of exhilaration, Lord of the joy-giving elixir of devotion, come to accept our love ; bring your wealth of devotion to us. May the hymns chanted by the devotees anoint you completely with brilliance. 3

O Lord of resplendence and the sun-like, let your evil-dispelling steeds bear you here ; may you be pleased with all the invocations of your worshippers, and hear my prayers and praises. 4

O Lord of resplendence and the sun-like, verily, that deed of yours must be glorified, by which, in the exhilaration of ecstasy, you stride over the wide space ; you traverse the wide firmament and make the regions worthy of our existence. 5

इन्द्राविष्णु द्विविष्णा पावृधानाग्राहाना नर्मभा गनहत्या ।
 घृनासुनी द्रविणं धत्तमम्भे मंसुद्र अः कुलठः योमधानः ॥६॥
 इन्द्राविष्णु पितृते नव्यो भूम्य सोमस्य द्रवा ज्ञाते पृष्ठेथाम् ।
 आ वामन्धौसि मद्रिगप्यमस्तुपु व्रह्मणि शृणुनं हवै मे ॥७॥
 द्वृभा जिग्यथुन् पगे जगेथु न पगे जिग्ये कलश्वन्तोः ।
 इन्द्रभ विष्णु चदप्यम्पृथेशां व्रेधा सुहस्ते लिन्देश्वयेशम् ॥८॥

Indrāvishnū havishā vāvṛidhānāgradvānā nāmasā rāta-havyā | ghrīta-suti dravīṇām dhattam asme samudrā sthāḥ kalāśah somadhānah ॥ 6 ॥ Indrāvishnū pīhatam mādhvo asyā sōmasya dasrā jathārani pīpethām | ā vām āndhānsi madirāny agmanu ūpa brāhmāṇi śrīputam hāvam me ॥ 7 ॥ ubha jīgyatetur nā pāra jayethie nā parā jīgyc kataris ca-naūnoḥ | īndras ca vishnū yād āpasprīdbhethām tredhā sa-hāstām vi tād airayethām ॥ 8 ॥ २१ ॥

(२१) भासनिकम् वक्तव्य

(२१) पद्मब्रह्मस्य भूतस्य वाहन्यन्यो भावाह कर्त्ता । यावाज्ञायन्ते । तत्त्वा उद्देश्य ।

११४१ घृनवेती भुवेनानामभिर्निश्चयेती पृथ्वी मंश्वृद्धे मुपश्चामा ।
 यावापृथिवी वरेण्यम् धर्मेणा विष्कमिने अुजरे भृग्मिनमा ॥१॥
 असेष्वन्नी मृग्निर् पर्यवत्ती घृनं द्वृहोन सुकृते शुचित्रते ।
 राजनी अस्य भुवेनस्य गंदन्मी अस्मे गेनः मिक्तते यन्मनुहिनम् ॥२॥
 यो चामृजये कर्मणाय रोहमी मनो द्रुदाश विषणे म साधनि ।
 प्र प्रजाभिर्जायते धर्मेणुस्परि युवोः मित्रा विष्णुपाणि मवेना ॥३॥

70.

Ūhritivatī bhūvanānām abhisriyorvi prīthvi madhudū-
 ghe supēsasa | dyāvaprīthivī vārunāsyā dhārmaṇā vishkna-
 bhite ajāre bhūtiretāśā ॥ 1 ॥ āsaśantī bhūridhāre pāyavatī
 ghritām duhāte sukrīte śiceivrate | rājantī asyā bhūvanāsyā
 rodasi asme rétaḥ siñeataṁ yān mānurhitam ॥ 2 ॥ yō vām
 ḍījāve krāmanāya rodasi mārto dadāsa dhishanc sā sā-
 dhati | prā prajābhīr jāyate dhārmaṇas pāri yuvoh siktā
 visharūpāṇi sāvratā ॥ 3 ॥

O Lord of resplendence and sun-personified, foremost relisher of divine love, strengthened with sacred offerings, may you, thriving upon oblations, and accepting them offered with reverence, bestow upon us wealth ; for you are an ocean, a pitcher, and a receptacle that holds the elixir of divine love. 6

O Lord of resplendence and sun-divine, full of splendour, drink this sweet celestial nectar to your full satisfaction. May this inebriating drink reach you. May you hear my prayers, and give ear to my callings. 7

You both have ever been victorious ; never have been conquered ; neither of you two has been vanquished. With whom-so-ever you fight, you completely take away from him his entire dominion in the first step, his entire unde-standing or knowledge in the second step and his entire speech in the third step. 8

70

O radiant heaven and earth, the asylum of created beings, you are spacious, manifold, water-yielding and lovely. By the decree of the venerable Lord, both of you stand parted, each from each. You are undecaying and rich in creative elements. 1

You are ever-lasting pair, with full streams, water-retaining, yielding moisture, well-designed, and benignly purposeful. May you two, heaven and earth, rulers over created beings, pour into us the virile sap, genitive of mankind. 2

O firm-set heaven and earth, who-so-ever mortal being pours offerings to you for your straight-forward course, succeeds in his aspirations. He prospers with progeny. Invigorated by your set laws, are engendered species diverse in forms, but with similar functions. 3

घृतेन वारोपूर्णिवी अभीवृते घृतविदा वृत्तपृच्छा घृतवृद्धा ।
 उर्वा पुर्णी हैनिवृद्धे पुराहिते ने इहिप्रां ईलने मुख्यिप्रवृद्धे ॥३॥
 मधु ने वारोपूर्णिवी भिमिक्षनां मधुधृतो मधुदृष्टे मधुज्ञने ।
 दधने चुड़े द्रविणं च देवता महि अरो वाजसुम्म सुर्वीर्यम् ॥४॥
 उर्जे नो चोक्षे पूर्णिदी चे पित्रां पिना मूना विश्विदो मुदंमेमा ।
 सुंगणे गंदसी विश्वदोम्भुवा सुनि वाजे रुथिसुम्मे ममिन्ननाम् ॥५॥

ghritasprīā ghritaprīcā ghritāvṛidhā | urvī prīthivī botriśrye
 pnrohite té id vīsprā ilate sumnām ishtātye || 4 || mādhū no
 dyāvāprīthivī minikshatām madhuscūtā madhudughe mā-
 dhuvrate | dādhāne yajñām dravīṇām ca devatā mahi śrāvo
 vājam asme svyāryam || 5 || ūrjaṁ no dyaus ca prīthivī ca
 piuvatām pītā mātā visvavīdā sudāñnasā | samratānē rō-
 dasī visvāsambhuva saunī vājām rayām uṣmē sām īvatau || 6 || १५ ||

(३१) एकमर्वनन्तरं भूतम्

(१-५) पृथम्यस्य मृतस्य वर्णस्यन्तो भगवान् अभिः । गर्भिना देवता । (२-३) प्रप्तम्
 वृत्त्य गर्भी । (४-५) दीर्घवृत्त्य व विषुर अवर्ती ॥

उद्दु देवः सविता हिरण्या चाह अधेन्न सविनाय मुक्तुः ।
 पूनने पूर्णी अभि प्रुण्णुते मूनो पूर्वो मूदश्चो रजम्भु विर्यमणि ॥१॥
 देवस्य वृयं सवितुः सर्वीमनि श्रेष्ठे स्याम् वसुनभ द्रुक्वने ।
 यो विश्वस्य हिप्तां यश्वतुपदो निवेशने प्रसवे चामि मूमनः ॥२॥
 अदंश्वेभिः सवितः पायुभिष्टु विश्वभिरुच परि पाहि त्ते गर्यम् ।
 हिरण्यजिङ्कः सुविनाय नव्यस्य गृहा माकिनां अुघडीम ईश्वान ॥३॥

71.

Ud u shyā devāḥ savitā hiranyāya bāhū ayañsta sāva-
 nāya snkrātuḥ | ghriténa pānī abhi prashnute makho yūvā
 sudāksho rájaso vīdharmāpi || 1 || devāsyu vayām savitūḥ
 sāvimanī śréshthē syāma vāsunaś ca dāvīne | yō visvavāya
 dvipādo yāś cātushpado nivēśane prasavē eāsi bhūmanah
 || 2 || ádabdhebhīḥ savitāḥ pāyubhish tām śivēbhīr adyā
 pāri pāhi no gāyain | hiranyajihvāḥ suvitāya nāvyasc rākshā
 mākir no aghāsañsa iṣata || 3 ||

You are surrounded, O heaven and earth, by water. You are the asylum of water. Imbued with water you are the augmenter of water. You are vast and manifold ; you are first propitiated in the cosmic sacrifice. The pious devotees pray to you for happiness, so that the sacred work may be further promoted. 4

May the divine heaven and earth, the effusers of water, the milkers of water, dischargers of the functions of water, the promoters of cosmic sacrifice and the bestowers of wealth, renown, food, and male posterity, join together (in fulfilling the functions of creation). 5

May father-like heaven and mother-like earth, who are all-knowing, and wondrous in their works, grant us vigour. May heaven and earth, mutually co-operating and prompting the happiness of all, bestow upon us posterity, food and riches. 6

71

The divine and benevolent Lord of illumination stretches his golden arms for life and prosperity. Adorable, youthful and sagacious as He is, in the regions, He stretches out both of his hands filled with water to enliven the world. 1

May we enjoy the noblest vivifying force of the Lord of creation, that He may give us excellent riches ; O Lord, you are absolute in the procreation and perpetuation of living beings, bipeds or quadrupeds. 2

May you, O Lord of illumination, provide our dwellings with uninjurable protections, and confer happiness. May you, O golden-tongued, be vigilant for our fresh prosperity ; protect us ; dare not any calumniator harm us. 3

उदु एव देवः सर्विना दमूना हिरण्यपाणिः प्रनिन्दौपमस्थात् ।
 अयोहनुयज्जनां सूक्ष्मिक्ल आ द्राशुषे मुरति भूरि वासम् ॥४॥
 उदु अयां उपश्चन्ते वाह हिरण्ययो भविना मुग्नांका ।
 द्विवा गंहैम्यमक्त्पृथिव्या अर्गमत्पुन्यत्कृच्छिन्दम्बम् ॥५॥
 वाममृद्य संविनयंमम् थो द्विविद्वि वाममम्भै मावीः ।
 वामस्तु हि क्षयस्य देव भूत्या विवा वामभाजः स्याम ॥६॥

úd u shyá deváh savitá dám
 mūnā híranyapánih pratidoshám asthát | áyohanur yajató
 mandrájilva ā dásúshc suvati bhúri vámám || 4 || úd u
 ayáñ upavakteva báhu híranyáyá savitá suprátiká | divó
 róhánsy aruhat príthivyá áriramat patáyat kác cid áhhvam
 || 5 || vámám adyá savitar vámám u svó divé·dice vámáni
 usmábhyaṁ sávih | vámasya hf ksháyasya deva bliñcer
 ayá dhiyá vámahájah syáma || 6 || १६ ||

(३५) हिन्दूनिनिवं पृष्ठम्

(३५) पञ्चम्याम्य मक्त्य गत्प्रस्त्रां नादाद र्हाः । उन्नासोमी देवं । विष्व १३१ ॥
 १३१ इन्द्रोमोमा महि नहीं महित्वं युवं मुहानि प्रधुमानि चकथुः ।
 युवं सूर्यं विश्विदध्युर्युवं स्वर्गविश्वा नमोस्यहनं निदध्ने ॥६॥
 इन्द्रोमोमा वामयथ उपामसुत्वयै नवशो ज्योतिषा सुह ।
 उप यां स्कृमधुः स्कम्भत्तुनाप्रथते पृथिवीं मानरे वि ॥७॥

72.

Índrásomā máhi tād vám mahitvám yuvám maháni pra-
 thamáni ekratbhūḥ | yuvám súryam vividáthur yuváni svár
 vísvá tímánsy ahataṁ nidaś ca || 1 || Índrásomā vasáyatha
 ushásam út súryanu māyatho jyótisha sahá | úpa dyám
 skambháthu skambhianenáprathatam príthivíṁ mātárani vi
 || 2 ||

May the divine, munificent, golden-rayed, golden-jawed, adorable, sweet-spoken sun-divine rise regularly at the close of night. May he bestow abundant and desirable food upon the donor of the oblation. 4

May the Lord of illumination, the sun-divine, stretch forth his golden well-built arms like an orator, he rises from the ends of the earth, ascends to the summit of the sky, and, moving along, delights everything that exists. 5

May he get for us, O Lord, the grace of happiness today, grace tomorrow, grace day by day. You are the giver of ample grace, and of graceful living. May we, by this prayer, become partakers of your divine grace. 6

72

O resplendence-divine, great is your grandeur. You have created achievement, and the first great elements of Nature. You have made known to man the sun and the element of happiness ; you dissipate the glooms and destroy the revilers. 1

O lords of resplendence and bliss, you bestow light to the dawns ; you upraise the sun with his splendour ; you prop up the sky with the supporting pillar of the firmament; you spread out the earth, the mother of all. 2

इन्द्रासोमुपर्विषुपः परिषुप्तो उत्तो वृक्षवर्जु वा परीमन्यन् ।
ज्ञाणीर्वरेकं नुदीयमा लेषुद्वार्णि परमधुः पुरुषिः ॥३॥
इन्द्रासोमा पुक्षमुमासुल्लिंगे गद्युभिर्वृक्षवर्जुदण्डालु ।
उगृभवेनपिनदमामु लक्षित्वामु जगनीज्ञुनः ॥४॥
इन्द्रासोमा युवस्मृ तर्जवपत्युमामु श्रुत्ये रथाये ।
शुरे शुर्मु कर्त्त्वं चर्मुजित्युः लं विव्यधुः पुनर्नाशाम्बुद्या ॥५॥

īndrāśomāv āhim apāh parishīlhām hasthō vṛitram ānu
vām dyaur amanyata | prārṇānasy airayatam uadīnām ā
sañedrāni paprethuh purīnī || 3 || īndrāśomā pakvām āmāsv
antār nī grāvām sūd dadhathe vaka bhūpāsu | ḥagribhāthu:
āmapinaddham āsu rūṣac citrāsu jāgatīshv antāh || 4 || īn-
drāśomā yuvām aṅgē tāruteva apatyasācam śrūtyam rā-
rāthe | yuvām śūshmām nāryām carshāñshiyah sām vivya-
thuh pṛītanāshābhām ugrā || 5 || १० ||

(३) विमलिनवं शूद्रम्

(१-३) शूद्राणां यत्काम वार्त्तमानः वर्णान् इति । शूद्रमित्यना । विष्णु इति ॥
७१६८ यो अद्विभित्वधमुजा शुनाया शूहम्पनिंग्ह्रिन्मो हृविष्मानि ।
हिवहैमा शाश्वर्मन्त्यिना त आ गंदेमी वृपमो गंग्वानि ॥१॥
जनत्य चिद्य इङ्कन उ लेके शूहम्पनिंद्वाहनी चुकाई ।
प्रान्युग्राणि वि पुणे दर्शनीनि जयश्चलश्चैमित्राल्लृत्यु माहन् ॥२॥
शूहम्पनिः समैज्युहम्पनिः सुहो व्रजान् गामनो द्रुत् पुषः ।
अपः मिष्मुन्नम्प्रम्पनिनो शूहम्पनिहन्त्यमित्रमुक्तः ॥३॥

Yó adtribhū·prathamajá ritāvā br̄haspátir āngirasó ha-
vishmān | dvibárhajmā prāgharmasát pitā na ā rōdesi vṛi-
shabhó toravīti || 1 || jánāya eis yá ivata u lokām br̄haspá-
tir devahūtau eakāra | ghnān vṛitrapi vī puro dardarīti já-
yāñ chātrūr amstrān pṛitsū sāhan || 2 || br̄haspātih nātu
ajayad vásuni mahó vrajān gómato devā eshēh | apāh si-
abāsān svār ēpratilo br̄haspátir hānty amstrām arkash
|| 3 || १७ ||

O lords of resplendence and bliss, you put an end to the dragon of darkness and evil forces, the obstructors of water, for which the heaven venerates you both ; you urge on the streams of the rivers until they have replenished numerous oceans. 3

O lords of resplendence and bliss, you deposit the mature milk in the unripe udders of cows ; you retain the white secretion within these variously coloured cattle. 4

O lords of resplendence and bliss, verily, you bestow upon us renowned rich blessings, eradicators of pain and poverty, and also offsprings ; O divine powers, you invest men with strength, that makes them victorious over all adversaries. 5

73

The Lord preceptor of universe is the breaker of the impediments of knowledge, the first born, sovereign Lord of creation, the observer of truth, the vital essence personified, the partaker of the homage, the traverser of two worlds. He abides in the region of enlightenment to us a father ; and showerer of blessings. His divine voice thunders in heaven and on the earth. 1

The Lord preceptor of universe, appoints a region for the man to perform divine worship diligently. He destroys impediments of knowledge, conquers adversaries, overcomes evils, and demolishes numerous citadels of evil forces. 2

The Lord, perceptor of universe, conquers the treasures (of vicious people) and wins over pastures and cattle with a purpose to appropriate waters. He destroys the adversary of firmament (i. e. the cloud). 3

। यत् पर्वतिरमं मनस
० ३० वर्षक्रमपश्चात्य भूत्या शासुरादा भवदाव फार्ग । नामालडी २५३ । फिल्म ३४ ।
मांमारुद्दा शार्णवेथामसुर्यै य वासिष्ठयोउभ्यमधृवन्तु ।
दम्भेदमे सुप्त रक्ता दथानु अं नो भृते डिपदु अं चनुपदे ॥१॥
सोमारुद्दा वि दृहलं विष्टुर्वामर्मीयु या नो गद्यमाक्षिवेऽ ।
ज्ञार श्विथा निश्चीने पग्नेवर्मे भुद्रा नीथ्युमानि मन्तु ॥२॥

74.

Sómārudrā bhārāyethām asuryām prā vūm ishtāyō 'ram
asnuvantu | dūme-dame saptā rātnā dādbānā sām no bhū-
tam dvipāde sām cátushpade || 1 || sómārudrā vī vṛihatām
vishūcīm úmīvā yā no gāyam āvivēsa | ūré bādhethām nī-
ritim parācair asme bhadrā sauśravasāni santu || 2 ||

सोमारुद्दा युवमेनान्यमे विभो तुन्यु भेष्जानि धत्तम् ।
अव स्तं मुञ्जतं यक्षो अस्ति तुन्यु त्रदं कृनमेनो अस्त ॥३॥
तिमायुधो तिगमेहनी मुशेवां मांमारुद्दायुह मु चूलतं नः ।
प्र नो मुञ्जतं वरेणस्य पाशाद्दोषायतं नः सुमनस्यमाना ॥४॥

sóma-
rudrā yuvum etāny asme vīsvā tanūshu bhesajāni dbat-
tam | áva syatau mūficātam yán no ásti tanūshu bad-
dbām kritām éno asmāt || 3 || tigmāyudbau tigmāheti su-
ṣevara sómārudrūv ibā sú mṛilatam nah | prā no muñca-
tam vārunasya pāśād gopāyātam nah sumanasyámānā
|| 4 || ११ ||

O lords of bliss and vitality, may you hold fast your divine sway. May our prayers, recited in every dwelling, adequately reach you. May you, possessor of the seven precious things, bestow happiness upon us; happiness upon our bipeds and quadrupeds. 1

O lords of bliss and vitality, expel the wide-spread sickness, that has entered into our dwellings ; keep off poverty, so that she stays far away, and may prosperous means of sustenance be ours. 2

O lords of bliss and vitality, may you grant all these medicaments for the ailments of our bodies ; set free and draw away the committed sins, that cling to our persons. 3

O sharp-weaponed, sharp-arrowed, profoundly-honoured, lords of bliss and vitality, grant us happiness in this world; propitiated by our praise, preserve us ; liberate us from the noose of supreme ordainer. 4

(३) पद्मनवनितम् घनम्

(१-२) एकोपरिवर्तनमन्याम्य भूतन्य भावद्वाग्मा तात्पर्याः । (१) परमार्थी द्वयः, (२) द्विनीत्यामा भूत
 (३) कुर्वित्यामा । (४) जन्म-या भूतीः, (५) परमार्था द्वयः, (६) गच्छा वृत्तेन्द्रेय वृत्तेन्द्रेय
 द्वयं य वृत्तेयः, (७) भूतमा भूतः, (८) भूतमा द्वयः, (९) जन्मना द्वयोऽप्यः, (१०) द्वयाना
 द्वयोऽप्युद्वैतेवद्वाग्मविद्युत्यः । (११-१२) एकोपरिवर्तनमन्याम्य द्वयोऽप्युद्वैतेव
 द्वयोऽप्युद्वैतेवद्वाग्मविद्युत्यः । (१३) भूतमा भूतः । (१४) जन्मना द्वयोऽप्युद्वैतेव
 द्वयोऽप्युद्वैतेवद्वाग्मविद्युत्यः । (१५) जन्मना द्वयोऽप्युद्वैतेवद्वयोऽप्युद्वैतेव
 द्वयोऽप्युद्वैतेवद्वाग्मविद्युत्यः । (१६) द्वयाना द्वयोऽप्युद्वैतेव
 द्वयोऽप्युद्वैतेव । (१७-१८, १९-२०, २१-२२) परमार्थिवृत्त्या मन्याद्वयोऽप्युद्वैतेवद्वयोऽप्युद्वैतेव
 द्वयोऽप्युद्वैतेव । (२३-२४, २५-२६, २७-२८) परमार्थिवृत्त्या मन्याद्वयोऽप्युद्वैतेवद्वयोऽप्युद्वैतेव
 द्वयोऽप्युद्वैतेव । (२९-३०) परमार्थिवृत्त्या मन्याद्वयोऽप्युद्वैतेवद्वयोऽप्युद्वैतेव
 द्वयोऽप्युद्वैतेव ॥

११९॥ जीवत्तर्सेव्यं भवति प्रतीकं यद्वर्मी याति सुमदामुपस्थे ।
 अनाचिद्विद्या तुन्मा जयु त्वं स त्वा चर्मेणो महिमा शिष्यन् ॥१॥
 धन्वन्ता गा धन्वन्ताजिं जयेम धन्वन्ता तीव्राः सुमदो जयेम ।
 धनुः शत्रौरपक्षाम् कृष्णोन्ति धन्वन्ता मवीः प्रदित्तो जयेम ॥२॥
 वृक्षयन्तीयेना गर्वीगन्ति कर्मणे प्रियं सम्बादे परिपम्बजाना ।
 योपेत्य शिष्मे विनुताप्ति धन्वन्ताम् इये भमने पुरुषंती ॥३॥

75.

Jimūtasyeva bhavati prītiikam yād varmī yāti samādām
 upāsthe | ánāviddhayā tanvā jaya tvām̄ sā tvā vármaṇo
 mahimā pīpartu || १ || dhánvanā gā dhánvanajīp̄ jayema
 dhánvanā tīvrahā samādō jayema | dhánuh̄ śatror apakāmām̄
 kriṇoti dhánvanā sárvah̄ pradiso jayeina || २ || vakshyantī-
 védā gauvīganti kárnam̄ priyām̄ súkhāyam̄ parishasvajānā |
 yósbeva siñkte vitatādhi dhánvañ jyā iyām̄ sámane pār-
 yanti || ३ ||

ते आचरन्ती समनेत्र योपा मानेत्र तु विभूतामुपस्थे ।
 अपु शृङ्खिध्यनां संविद्वाने आत्मी इमे विष्णुरन्ती अभिश्रान् ॥४॥
 शृङ्खीनां पिता शृङ्खम् पुरुषस्त्री कृष्णात् समनात्वगते ।
 द्वुपृथिः सम्भाः पृत्तेनात्म नवीः पृष्ठे निनेत्रो जयनि प्रवृत्तः ॥५॥

ते आचराती सुमानेवा योश्वा मातेवा पुत्राम् बि-
 ल्लृताम् upāsthe | ápa śitrūn vidhyatām̄ sampidānē ártu
 imē visphurāntī amitrān || ४ || bahvīnām̄ pitā bahūr asya
 putras̄ ciscā kriṇoti sámānāvagātya | iṣhudhibh̄ sāñkāḥ pī-
 tenāś ca sárvah̄ pŕishthé ninaddho jayati prásūtah̄ || ५ || १७ ||

When a warrior equipped with an armour advances in the front line of battles, his form is like that of a thunderous rain cloud. May you be conqueror with your body unwounded. May the strength of your armour protect you. 1

May we win the cattle of the enemies with the bow. With the bow may we be victorious in battle. May we be winners in our hot encounters. May the bow bring grief and sorrow to our adversaries. Armed with the bow may we subdue all hostile countries. 2

This bow-string, drawn tight upon the bow and making way in battle, repeatedly approaches the ear as if embracing its friend (the arrow) and proposing to say something sweet and loving, as a woman whispers. 3

May the two extremities of the bow act spontaneously, like a wife and sympathizing (with her husband) uphold (the warrior) as a mother nurses her child upon her lap. And may they moving concurrently, and harrassing the foe scatter his enemies. 4

The quiver, slung on the back, pouring its shafts vanquishes all opposing and shouting armies. It is like a father of many daughters and sons, who clang and cry as father goes to battle. 5

८०८ रथु निष्टुप्तयनि गुजिनः पुरो यत्रयत्र कुमयने मुपाग्निः ।
अभीश्चात्मां महिमाने पनायत् मनः पुक्षादत्तु यच्छन्ति उमर्यः ॥६॥
तीव्रान्धोपान्कृष्णन् चुपेपाण्योऽध्या रथेभिः सह वाजयनः ।
अवृक्षामैन्तः प्रपंडित्वान् लिङ्गान्ति शर्वरंषद्यग्ननः ॥७॥

rāthe tisbtihān nayati vājīnah pūrō yātra-yātra kamā-
yate sushārathih | abhīśūmān mabimānām panayata mānah
paśeād ānu yachanti rāṣmāyah | 6 || tivrān ghōshān kri-
ṇavate vṛishapāṇayō 'svā rāthebhih sahā vājāyantah | ava-
krāmantah prāpadair anūtrān kshinānti śītrūn ānapavya-
yantah | 7 ||

रथवाहनं हृविगम्य नाम यथायुद्धं निहिनमस्य वर्मे ।
तत्र ऋषुपुर्ण शुगमे संदेश विधाहा वृग्नं सुमनस्यमानाः ॥८॥
स्थाद्युपम्यहः पिनर्गे वयोऽवाः कृच्छ्रवित्तुः शर्नीवल्लो गर्भीगः ।
चित्रमेन्द्रा इपुवल्लु अवृद्धाः सनोरीरा उग्यो ब्रानम्भाः ॥९॥
ब्राह्मणाम्: पितरः सोम्यानः शिवे नो यावापृथिवी अनेहमा ।
पृष्ठा नः पातु दुर्गुनादनावृष्टो रक्षा मार्किनो अघश्चाम ईश्वरः ॥१०॥

rāthavāhanam bavīr naya nāma yātriyudbhām
nsbitam asya vārma | tātrā rāthām ūpa ṣagmāpi sadema
viśvābā vayām sumanasyāmānāḥ | 8 || svādushashāsādah pi-
tāro vayodhāḥ kṛichhresṛitaḥ ṣaktivanto gabhīrāḥ | citrāsenā
śhubalā ūmrīdhrāḥ satovīrā urāvo vrātasāhāḥ | 9 || brāhma-
ṇāsah pītarah sōmyāsah śivē no dyāvāpṛithibivī anelāsā |
pūshā nah pātu dūritād ritāvṛidho rakshā mākīr no aghā-
śānsa īṣata | 10 | 20 |

The skilful charioteer guides his strong horses wither-so-ever he wishes. See and praise the efficacy of the reins, which from behind declare the driving excellence of the person. 6

The horses raising the dust with their hoofs rush on with the chariot, and utter loud neighings. They do not retreat, but trample with their forefeet upon the enemies and destroy them. 7

The spoil borne off on his car, in which his weapons and armoury are deposited, is the appropriate oblation of the warrior. So let us here, daily pay tributes to the helpful joy-bestowing car. 8

The guards of the chariot, revelling in the savoury spoil, are distributors of food, protectors in calamity, armed with spears, resolute, beautifully arrayed, strong in arrows, invincible, of heroic valour, robust and conquerors of numerous hosts. 9

May the learned intellectuals, the progenitors, presenters of the herbal offerings, the observers of truth, protect us : may the faultless heaven and earth be propitious to us : may the nourisher Lord preserve us from misfortune ; let no calumniator prevail over us. 10

१२० सुमुण्यं चम्ने मृगो अस्त्रा दन्तो गोगिः संगता पतसि प्रसृता ।
थता नरः सं च वि च द्रवन्ति नशास्त्रभ्युपिष्ठुः तर्मै यमन् ॥११॥
कर्जीन्ति पर्वि वृद्धि नाड्यमा भवनु नम्ननुः ।
संमो अधि वरीन् नापितिः तर्मै यच्छनु ॥१२॥

suparampām vaste nṛīgō asya dānto góbhiliḥ sunnaddhā
patati prāśūtā | yātrā nārah sām ca vī ca drāvanti tātrā-
stābhyaam iṣhavah śārma yañkau || 11 || pījite pāri vṛiñdhī¹
nō 'smā bhavatu naś tanuh | sōmo ādhi bravītu nō 'ditih
śārma yaechatu || 12 ||

आ जाह्नन्ति मान्येण जाधन्तु उपे जिघने ।
अथोजनि प्रचेत्साऽध्यान्त्यमल्लु चान्दय ॥१३॥
अहिर्व भोगेः पर्वति शुहुं ज्याया हेति परिवाधमानः ।
हुम्नद्वा विश्वा वयुनानि विद्वान्पुसान्पुसीन् परि पातु विश्वनः ॥१४॥
आलान्ता या द्वेवृत्यर्थये यन्या अग्ने मुखम् ।
इते पुरज्यगेतम् इत्यै द्वेत्यै शूहमः ॥१५॥

ा jañghanti sām' eshām jaghūnān
úpa jighnate | ásvājanī pīcetasō 'svān' saumātsu codaya
|| 13 || áhir iva bhogashī pāry eti bāhūm jyāyā hetim pari-
bālhamānah | hastaghīmō vīsvā vayūnāni vīdyān pūmān pū-
mūnsam pāri pātu vīgvātah || 14 || álāktā yā rūrusīrsīny
átho yāsyā áyo mukham | idām parjányaretasa iṣhvaī de-
vyaī brihān nāmāh || 15 || 21 ||

The arrow puts on a (feathery) wing : the (horn of the) deer is its point : it is bound with the sinews of the cow. it alights where directed : wherever men assemble or they disperse, there may the shafts provide security. 11

O straight-flying (arrow), defend us ; may our bodies be strong as stone : may the blissful Lord speak to us encouragement and may the mother infinity grant us success. 12

It is the whip, with which the skilful charioteers lash the thighs and scourge the flanks of the steeds, may it urge the horses in battles to march on. 13

The hand-gloves, imparting protection from the abrasion of the bow-string, surrounds the forearm like a snake with its convolutions : may the brave man, experienced in the arts of war, defend a combatant on every side. 14

This praise (be offered) to the cosmic celestial arrow, a seed in the precipitation of cloud-divine, whose point is anointed with venom, and whose blade is of iron. 15

४३२०

अवसुष्टा परो पत् शरव्ये ब्रह्मसंविने ।
 गच्छमित्रान्न पद्यस्य मामीपां कं चुनोच्छिषः ॥१६॥
 यत्र वृणाः संपत्तिं कुमाग विशिष्या हय
 तत्रोन् ब्रह्मण्यनिर्दितिः शमे यच्छतु किञ्चाहा शमे यच्छतु ॥१७॥

āvastishā pārā pata śuravye brūlumasaṇṣite | gāchā-
 mītrān pṛā padyasva māmīshām kām canōc chishhalī || 16 ||
 yātra bāṇāḥ sampātanti kamārā viśikhā iva | tātrā no brā-
 manas pātīr adītīḥ sārma yachatai viśvāhā sārma yachatu
 || 17 ||

मर्मीणि ने वर्णेणा लाद्यामि भोमस्त्वा गजामृतेनानु वल्नाम् ।
 उरोर्वर्गेण्यो वर्णेणन्ते कृणेनु जर्कन्ते लानु देवा मनन्तु ॥१८॥
 यो नः स्वा अरण्या यश्च निष्ठां जिघीमनि ।
 देवास्मि सर्वे धर्मेनु ब्रह्म वर्म ममान्तरम् ॥१९॥

mārmāṇi te vārmaṇā chādayāmī sūmas tvā rājānū-
 tenānu vastām | urōr vārīyo vārunās te kṛīpotu jāyantam
 tvānu devā madantu || 18 || yō nah svō ārajo yāś ca nī-
 shītyo jīghānsati | devās tām sārve dīñirvantu brūlumā vārma
 manantaram || 19 || २२ ||

O arrow, whetted by prayers, fly when discharged, go
forcefully, come down on the adversaries, strike them
home, and spare not one of the enemy. 16

Where arrows alight like boys with shaven-heads: may
the Lord of Treasury, BRAHMANASPATI, may the
mother infinity grant us happiness; grant us happiness
every day. 17

I cover your vital parts with armour; may the royal Lord
of bliss invest you with ambrosia: may the venerable
Lord give you what is more than ample: may the divinities
rejoice in your victory. 18

Whoever, whether an unfriendly relative or a stranger,
desires to kill us, may all the divinities destroy him:
prayer is my best armour. 19



NOTES

Book 6
Hymns 1-75

कष्ट मंडलम्
सूक्तानि १-७५



NOTES OF BOOK No. 6

Hymn-1

1. *Tvam hi agne prathamah manota asyah dhlyaha abhavat—*
(i) O Agni, on whom the mind of gods is attached, (हे अग्ने, देवामा मनः यतोत् सन्तु भवति, सदृशो भवति—*Sayana*); (ii) the divinity on whom the minds of the gods are fastened; i.e., firmly concentrated; he is called *manota* (Ait.-Br. II.10.1).

Manots, the one who goes with the speed of mind. (मनोता मनोवद् गता—*Daya*).

Prathamah, the first one (प्रथमः पादिपः—*Daya*; the foremost, the supermost (प्रथमः प्रतमः प्रकृष्टतमः पूर्वमाती वा—*Sayana*.)

Dasma, the learned, who overcomes pains (रस्मः दुःखोपशमितः)—*Daya*; pleasing one (र्वंगीय—*Sayana*).

2. *Ilah*, इहः, of the speech; of the earth (*Daya*.); of the fire.

Ilah pade, on the footmark of *Ilia* or earth, i.e. the fire-altar (इहः भूम्याः बेदिनस्त्वयाः पदे स्थाने—*Sayana*).

3. *Vishvaha*, all days (विश्वहा सर्वाणि दिनानि—*Daya*.); at all times (सर्वेषु कालेषु—*Sayana*).

4. *Namesa*, नमस, by food etc.; by the piercing qualities of the thunderbolt, since नमस् is a synonym of food, and *vajra* both (Nigh. II.7; II.20).—*Daya*.; by the offerings or by the prayers (नमसा हृषिण त्वंदेव वा—*Sayana*).

Namani eit dadhire yajnilyani etc. they repeat those thy names, *jatavedas*, *ravisvanara* etc. which are to be uttered at sacrifices. (प्रतियानि धत्तदीप्यानि नामानि नमनीयानि वेष्वानरे जातवेषा इत्यादीनि दधिरे बार्यन्ति यथा नामसाधनानि त्वात्साधि इतिरे—*Sayana*). However, Dayananda understands by *namani* water and other names (जातानि वसानि संज्ञा वा नाम = उपाख, Nigh. I.12). According to Sayana, *namani* may also mean hymns, or means of adoration.

5. **Jananam**, जनानं, for men, for the gift of men, particularly of sons, or male posterity—जनानं पूत्रादीनाम्—*Sayana*.

Pita, पिता, the one who protects like the father, पिता पितेष पासकः ;

Mata, माता, the one who gives respect like the mother, or one worthy of respect, माता मातेष मान्यश्च—*Daya*.

Manusannam, मानुषाणां, of people, of those who recite hymns (मानुषाणां मनुष्याणां स्तोतृणां—*Sayana*).

6. **Saparyenyah**, worthy of praise or adoration (सपर्येष्यः पूज्यः—*Sayana*); worthy of devotion (धेवितमहृः—*Daya*).;

7. **Rocanena**, रोचनेन, by light (रोचनेन प्रकाशेन—*Daya*); by the path of the sun (रोचनेनादितयेन दिवमगमय इति वा सम्बन्धः ; धादितयनानेणेत्यप्य—*Sayana*).

Anayah didyarah divah agne brhata rocanena, O adorable Lord or fire-divine, do thou, shining with exceeding lustre, lead men to heaven. (*Wilson*).

8. **Nitosanam**, नितोपनम्, the destroyer (of substances) पवर्त्तनं हितकं—*Daya*; the destroyer of foes (बहूणं हितकं—*Sayana*).

Vishatam, विशति, lord of men (अग्रापामङ्ग—*Daya*.); Sayana explains the epithet as constant, characterising priests and their employers, implying, perhaps, their regular and perpetual observance of religious institutes (नित्यानां शृत्यित् यज्ञान-साक्षानानां विशति स्थापितं—*Sayana*).

9. **Sasame**, बहमे, our praising (बहमे प्रभासामि । बहमान हसि भवित भस्मी—Nigh. III.14.).

Hymn-2

2. स्ता = स्त, Sma = verily.

2. **Cersanayah**, men, people.

Yajnebhish, with public works like teaching and studying etc. (यज्ञेभिः प्रश्नपनानामारणादिभिः—*Daya*.); with sacrifice,

Girbhīb, with speech; with recitations; with praises (गीर्भिः याप्तिः—*Daya*; सुरिभिः—*Sayana*).

Vajī, the virile; the strong; one with speed (वाजी वैगवान्—*Daya*; वाजो गतं—*Sayana*). And therefore, may also be the sun (उद्यान् सूर्यः—*Sayana*).

Avṛkah Vajī tvam yati, the inoffensive sun proceeds to thee (*Wilson*). According to the Taittiriya Brahmana, (II.1.29), the sun at the evening enters into fire, whence it is that the latter is visible throughout the night (मनि वादादित्यः सार्यं प्रविष्टि उस्मादनिवृत्तागतं वृष्णे). According to another passage of the same Brabhmaṇa, the three *Vajins* are fire, wind and the sun ((अग्निदर्पणः सूर्यस्ते वै यजिमः T. Br. I.6.3.9; also वायुः वर्षिष्ठसित्यो वाची, T. Br. I.7.8).

5. Nasat, pervades (नसत् व्याजोति । नासदिति व्याप्तिकर्मा, Nigh. II.18—*Daya*; नसत् व्याप्त्याद्, नवति व्याप्तिकर्मा—*Sayana*).

Vayavantam, along with descendants (वयवन्तं—वयाः वावाः पुत्रोत्तात् वक्षाणाः—*Sayana*); rich with affluence (व्युपदार्थं युतं—*Daya*).

Kṣayam, a house, a dwelling (क्षयं गृहं—*Daya*).

6. Kṛpa, with favour or kindness (कृपा कृपया—*Daya*); by praise; by that which is able to compel the presence of a deity. (कृपा व्यक्तिमूली—कर्णसमर्थं स्तुत्या स्तूयमानः—*Sayana*). The word may mean also by lustre; by blaze.

See also देवो देवान्या कृपा (Rv. I.127.1); In the Nirukta VI.8, we have: The god with favour turned towards the gods, देवो देवान् प्रस्तुतया कृपा कृपतर्वा । कृपतर्वा; also कृपा कृप्तवेता, कृपतर्वा (*Kṛp* is derived from the root *Kṛp*—to pity; or from *kīp*, to manage; to be able or capable).

See Yv.XVII.10 also; कृपा सामर्थ्येन धीप्त्या वा (कृपु सामर्थ्ये कृपम् कृप् विष्णु तथा कर्त्तव्यां सामर्थ्येन धीप्त्या वा ।—*Mahidhara*).

7. Raṇvah purī-iva Jūryyah—To be had recourse to, as to an old *Raja* giving good counsel in a city (पुरीव राजा वृद्धः जीवो वृद्धो हितोपदेशा राजेऽरप्तः राज्योदयो गन्तव्यो वा भवति—*Sayana*; like a beautiful city, पुरीव यथा राज्योदयो गणये, जीवः जीवः राज्यः राज्याणः—*Daya*).

8. *Svadha gayah*, स्वधा गयः, food and house (स्वधापनं, गयः गृह—*Daya*.).

11. *Tatremā*, perhaps, may we cross over those sins which have been existing from previous life (ता तानि अवहितानि जन्मात्मकतानि च पापादीनि रोम—*Sayana*).

Hymn-3

1. *Tyajasa*, by giving away ; by abandonment (त्यजसा त्यगेन—*Daya*.); by a shield (by a weapon instrumental in causing abandonment or escape—त्याजनसाधनेनायुदेन—*Sayana*).

3. *Surudhab*, the dispellers of darkness, and possessors of light, and hence the sun (शूष्टवः पः शुभ्मन्धकारहिष्क क्षेत्रो द्याति स सूर्यः—*Daya*.); the dispellers or obstructors of sorrows, and hence cows (शूष्टः न शूष्टः शोकस्य रोपयितीर्णाश्च—*Sayana*).

Vanejah, born in a forest (वनेजाः प्ररथे जायमानः—*Sayana*); born in the beam of rays (किरणसमृद्धाये जापते सः—*Daya*.).

Aktih, of the night (अक्तोः रात्रेः—*Daya*., प्रकृतिः रात्रिनाम—Nigh.I.7).

Ayam, यं पञ्चः, it stands for fire, which is beautiful and charming —*ranyah* रम्यः रमणीयः, and has been born in the midst of woods, वनेजाः।

4. *Dravib na dravayati daru dhaksat*, as a goldsmith fuses a metal, the same way the fire burns timber (इविनं दविदीविप्रिता सर्वंकारः। एष यथा सर्वादिकं द्रावयति तथा सर्वं वनं द्रावयति। मूलं भूतं सर्वं भस्मसात्करोत्पर्य—*Sayana*).

Jihvam, flame (जिह्वा ज्वाला—*Sayana*); words or speech (शब्दो—*Daya*.).

Dravib, one who fuses, like a goldsmith—*Sayana*; the mode by which-speech easily flows out (इवोपृथिव्यारणमित्या—*Daya*.).

In this verse, we have been told that as a goldsmith fuses gold and the rest, so Agni reduces the wood to ashes. On this Wilson remarks : Perhaps something more than simple fusion of metals is implied: the alchemical calcining or permutation of them, would be more analogous to the burning of timber or its reduction to ashes.

5. *Ayasah na dharam*, the edge of iron or a metal. The word *dhara*, धारा, is also a synonym of speech (वाहनाम)—Nigh. I.11; also *Daya*.

Ayas, has here the force of the Latin *ferrum* (*Wilson*); it stands for gold or metal in general (*Daya.*); an article like an axe made of iron also (यथा, पद्मोमयस्त परवादेष्वर्ता प्रश्नेष्वद् कामस्तीक्ष्णीकरोति तदृष्टवृत्—*Sayana*).

7. *Supatni*, the two who have a brilliant husband, this may be Agni or Indra (*Wilson*), (सुप्ली शोभन पतिके—*Sayana*; शोभनः पतियंगोत्ते—*Daya*).

A rodasi vasuna dam, having subjugated the foes, fills up earth and heaven with wealth (रोदसी वासापूर्णिकी बहुता घनेन दद्य परमज्ञवृत् दग्धन् द्वा दूरपति—*Sayana*; घनेन यो दमयति तम्—*Daya*).

8. *Dhayebhibh*, by thos who can hold or can provide support (धायोति; धारकैपुं चीर्ता—*Daya*.); a support and hence a horse (धारकैरस्तैर्य—*Sayana*).

Rbhurna, like the sun; like the man of wisdom. (ऋमूर्ते च भासमानः सूर्यं एव—*Sayana*; ऐशावो—*Daya*).

Hymn-4

For verse 7, see Nir. I.17.

1. *Samana*, battle (समनमिति संग्रामनाम—Nigh. II.17); समनं = रामना (यिग्नेत्तराकारादेण—*Daya*.); with speed or with willing mind ; also *yajna* (समानं भन्नन्ते भस्मिन् देवानिति समनो यज्ञः—*Sayana*).

2. *Canah*, food (चनः मनं—*Sayana*; पन्नादिके—*Daya*.).

Visvayuh, full life; food, the life-sustenance of all (विश्वायुः पूर्णायुः—*Daya*.; सर्वानः सर्वेषां जीवनहेतुर्वाः—*Sayana*; प्राणः, मननाम, food, Nigh.II.7).

3. *Inoti*, pervades all with light, illuminates (इन्वति न्यर्णितकर्मा—Nigh. II.18; इनोति भासा सर्वं व्याज्ञोति तोऽप्यम्—*Sayana*; इनोति प्राज्ञोति—*Daya*.).

Na, like; directly (इव, परस्यपूर्वार्थेत्स समप्रत्यपे प्रयोगः—Nir. VII.31—the particle of comparison is here used in the sense of ‘directly’, as ‘place it directly here’, cf. Rv.I.88.19—पावनाद्वृपसो न प्रतीक्ष्य—as long as the birds of beautiful wings wear directly).

Pannanti, celebrate (पनयन्ति स्तावयन्ति—*Daya*).

Asuasya cit, पासस्य चित्, of the dispersed evil beings (व्यापकस्य चित्—*Daya*; व्यापनसीमस्यापि राक्षादेः, the pervader, of *rakṣas* and the like—*Sayana*; may be a proper name—*Wilson*).

5. Rastrī, the master; the lord (राष्ट्रो ईश्वरः, राष्ट्रीतीवस्ताम—*Nigh.* II.22, like *aryāḥ*, *nīyatvan* and *īna*; राष्ट्रं राज्यं तदान्; राष्ट्रे ईश्वरनार्थतत्—*Sayana*).

6. Arkaib, by the piercer like a bolt (धर्कः वच्यच्छेष्यतः धर्कं इति वज्रानाम, thunderbolt—*Nigh.* II.20); by the sunrays (घर्णीयैः फिर्जैः—*Sayana*).

7. Indram na tva savasa devata vayum prṇanti—This line is quoted by the Nirukta, L17, in refuting the idea of those who think that one should not study etymology, since in the verse itself we have the characteristic marks—like Indra, like Vayu, the gods fill these with strength.

Arkesokaiḥ, by the clarification of cereals etc. (एकंकोऽः भूनादीनां शोषयैः—*Daya*.); with sacred praises (पूर्णीयैः पूर्णीयैः औके दोषितिपूर्णैः; एकंकोऽर्हत्पूर्णीयैः प्राप्तैः दीर्घिकरौः स्तोतैः साक्षापूर्वत्स्वां संभजायते, with excellent illuminating praises; it may also be an epithet of *agni* with *yuhā* understood, endowed with or possessed of excellent radiance,—*Sayana*).

Hymn-5

1. Visvavarani puruvarah, sought of many, acceptable of all (विश्ववाराणि विश्वैः सर्वदर्णीयानि पुरुषाः वक्षितुर्वतः स्तोत्रः—*Daya*).

2. Peru-anika, पूरुषनीक, with multiflames (पुर्णीक, वहन्यात्—*Sayana*); with many armed forces (पुरुषनीकानि सेन्यानि पत्त तत्त्वाद्वदी—*Daya*).

Yajñolyesab, capable of undertaking the duties of sacrifice (पृष्ठिषासः यज्ञानुष्ठानं कर्तुं योग्याः—*Daya*.); the adorable deities (*Wilson*); the householders who perform the sacrifice (यज्ञार्ह यज्ञमानः—*Sayana*). According to Wilson, the sense implied by Sayana is obviously incompatible with what follows.

4. Sanutyah, residing in a secret place; abiding in secret (सनुतः। सनुतस्तिस्त्वाहितनाम। प्रत्यादिते भेते वर्तमानः धन्—*Sayana*); one having the intermediate secrets of knowledge, or a person of excellent nature

(सनुतः निणितान्तहितेषु सिद्धान्तेषु भवः साध्यर्थ—*Daya*). Sanutah is a synonym of *nirnitanatarhita*, Nigh.III.29, सनुतरिति निणितान्तहितनाम ।

Tapistha tapasvan tapa—Most resplendent, blazing with radiance, with your own imperishable flames consume him who injures us. Dayananda refers these words to a man of austerity, who leads a life of dedication and sacrifice, and eliminates everything which is vicious. (तपा ताप्य तपस्योभव ना, तपिष्ठ प्रतिक्षयेत तप्तः, तपसा ग्रह्यनव्यं प्राणायामादिकमंगं—*Daya*).

6. **Tuyam**, speedily; with quickness, शूद्रमितिक्षिप्रनाम—Nigh.II.15

Hymn-6

1. अष्टावच्छ For verse 5, see Nir. IV. 17

Kṣṇayamam, the dark-pathed (कृष्णयामं कृष्णवत्त्वनि—*Sayana*); the one by whom the path has been made attractive (कृष्णा करिता याना येत् तम्—*Daya*).

Rusantaw, white-coloured (रशन्तं स्वेतवर्णं—*Sayana*); inflicting injury (हितन्त—*Daya*.); brightshining.

Viti, by shine; by sacrifice (वीती वीत्या कान्तेन यज्ञे न—*Sayana*); by pervasiveness (वीत्या व्याप्ता—*Daya*.).

Vatajutesah, speedy like wind (पातज्ज्वासः वायुरित्यवेगपत्तः—*Daya*.); fanned or impelled by wind (वातेन प्रोत्ताः—*Sayana*).

Navagvah, the rays, newly radiated out, fresh rising (नवग्वाः नूतन-गमनात्ते रक्षयः—*Sayana*; नवीन गतयः—*Daya*.).

4. **Ksam vapanti**, जावपन्ति, shear the earth, burns up the plants on the earth, (इ विष्वी भूमि वपन्ति भृष्टवन्ति—*Sayana*); literally shave the earth, since plants are like the hairs of the earth; put seeds into the earth (*Daya*.).

Yatayamanab adbhī sanu prseb, displaying its own point or flame upon the summit of the mountains upon the earth (पुणे: नानास्त्राया धूमे: । धधि वपरि सानु धमुच्छृं देख पर्वतामादिकं प्रति यातयमानः स्वकीयमर्य व्यापारयन्—*Sayana*); Wilson sees in these lines an allusion to the eruption of volcanoes.

5. **Dayate vanani**, consumes the forests (The Nirukta quotes this passage to show that the word *dayatith* (दयतिथः) has several meanings: (i) to protect as in *Kathaka Sam.* XIX.3—तेन पूर्वं वयमानः स्ताम (let us protect the old with new); also Yv. XXVIII.16; (ii) to give or to divide (Rv. I.84.7—ए एक इदं विद्यते चमु, who alone here distributes wealth); (iii) to burn as in Rv. VI. 6.5—दुर्ब तु धौमो दपते चनानि (Irresistible, dreadful, he burns the forest); (iv) to slay, as in Rv. III.34.1—विद्वसुर्यमानो वि शब्दू (the treasurer-knower slaying his foes).

7. One can appreciate the repetition of *citra* (चित्र) in the first half of the verse and *candra* (चन्द्र) in the second half.

Hymn-7

For verse 6, see Nir. VI.3.

1. A **janayanta Devah**, gods, Nature's bounties, who generates agni; the word may also mean priests who generates fire by attrition (देवाः स्तोतार ऋत्विजो देवा एष या; या जनयन्त यज्ञमिभुवेण प्रजोजनन्, प्ररप्योः सकामाङ्गुदशादग्न्—*Sayana*; विद्वात् यज्यन्ति—*Daya*).

2. **Nabbim yajnanam**, the bond of sacrifices; the link of rituals, the centre of all dedicated virtuous actions (यज्ञानां ष्योतिष्ठोमादियायानां नाम नहन् बन्धकं तथा—*Sayana*, सत्यक्रियायामानाम् भव्यगाम—*Daya*).

5. **Yat jayamanah pitroh upasthe**, when born on the lap of fathers (यत् यदा रं पितोः धाकापूर्यिष्योः उपस्थे उपस्थानेऽन्तरिक्षे—*Sayana*); i.e. born in the midspace, the *antariksha*; to Dayananda, the parents are the learning, the *Vidya* and the preceptor, *acarya* पितोः जनकमोर्चिव विद्याऽचाच्यंयोः उपस्थे समीपे).

Vayunesu, on the paths (नव्येषु गन्तव्येषु मार्गेषु—*Sayana*); all disciplines of knowledge from that of the earth to that of the supreme Lord (पूर्विमारम्भ परमेश्वरपर्यन्तानां विज्ञानेषु—*Daya*).

6. **Vayah-iva rurubuh sapta visruhab**, here according to Nir. VI.3, *visruhab* means waters or streams (विलुह याणी भवन्ति, विलवणात्), from flowing, (*vi*+*sru*). The seven streams grew like branches (यतः याणाः इय सप्त चर्पणीताः सप्तसंख्याः या, विलुहः चर्पणं गंगाणाः, इष्टुः रोहित—*vayah* = branches, *sapta* = flowing or seven in numbers, -*visruhab*=rivers (like the Ganga etc.—*Sayana*). Again *vayah*=birds (या इव पश्चिम इय—*Daya*).

This refers to the cosmic sacrifice in which the sun (the celestial fire) causes vapours to rise from the oceans (just as smoke rises from the fire-ritual); and finally they condense in the form of rain, which floods the flowing channels of rivers. This again gives rise to the misconception that the smoke that rises from sacrificial fires becomes clouds in the atmosphere, where rain falls and rivers are filled (see Wilson).

Hymn-8

For verse 4, see Nir. VII.26.

1. *Jatavedasah, vaisvanaryaya agnaye*, the three stand for fire or agni; *jatavedah* = one who knows all that is born (आत्मेषः जाताना वेदितुर्वस्तवनान्—*Sayana*) ; the one existing amongst the born (जातेषु विश्वभावस्य —*Daya*.) ; one who knows all that is in the creation (see our notes on I.44.4). The Unadi Kosa refers to *jatavedah*, *sarva-vedah*, and *visva-vedah* in a group (unadi, IV.228).

The Nirukta (VII.19) has the following passage of significance : From what root is *Jatavedah* derived ?—He knows all created beings (आत्मनि देव ; also पूषनि देव—*Bṛhaddevata*, II.30; प्राणे वै आत्मेषः, स हि आत्मान् देव Ait. Br. II.39); or he is known to all created beings (आत्मनि देवं विदुः); or else he pervades every created being (पापे जाते विदत् इति ना); or he has all created beings as his property or wealth (आत्मितो वा, जातवनः); or he has all created beings as his knowledge i.e. discernment (आत्मिदो वा जातप्रवापम्) ! The Nirukta here refers to an untraced Brahmana passage : that because as soon as he was born, he found the cattle, that is the characteristic of the *Jatavedas* ; and also, therefore in all seasons, the cattle move towards Agni—यत् तज्जातः पशुनिन्दत्, उज्जातवेदसो जातवेदस्वयम् । चत्तात् चर्वन् चत्तन् पक्षोऽप्तिमित्यर्थं—(Mait.Sam. I.8.2). For *Jatavedas*, see Rv. I.99.1. May we press Soma (i.e. dedicate our entire devotion) for the *Jatavedas* (to the all knowing God). He takes us across troubles like a river by means of a boat (आत्मेषसे सुनवाम सोणम्) !

There is another Vedic verse (X.188.1); प्रमूर्तं जातवेदसमर्पय हिनोत वाचिनम् । इदं नो बहुराघे ॥ May you impel *Jatavedas*, the strong horse, to sit on this our *barhiḥ*. With your actions, you impel *Jatavedas*, who pervades everywhere, or else, it may be a simile, i.e. *Jatavedas*, who is like a horse, may he sit on this *barhi* (grass) In the ten books of the Rgveda, there is but a single hymn, containing three stanzas in the Gayatri metre, addressed to *Jatavedas*. But, the Nirukta further says, whatever is addressed to Agni, is also addressed to *Jatavedas* ; not only the terrestrial Agni but also the upper two lights (the lightning and the Sun) are also called *Jatavedas* (तते तदेकमेव जातवेदस्य गायत्रे तृष्णं ददर्त-

गीर्ज विष्टते, यसु किंचित्कालेयं तज्जातवेदसानो स्थाने पूर्णते । स न भग्नेतायमेपानिरित्ययेते उत्तरे षष्ठोठिती जातवेदसी उप्येते उत्तरे मु मन्त्रः—See चतु त्वं जातवेदसं —here the sun is Jatavedas (L.50.1)—Nir. VII.19-20.

The Nirukta discusses the term *vaisvanara* in details (VII.21) : From what root is *vaisvanara* derived ? For, he leads all men : विश्वान्-एन् कर्मणः ; or all men lead him (विश्व एन् नय भक्तीरि वा) ; or else, *vaisvanara* may be a modified form of *vishvan-ara* (विश्वान्+अर), i.e. who pervades all created beings. Who have in Rv.I.98.1 (वैश्वानरस्य शुभतो स्थानः) ; may we continue to be the grace of *vaisvanara*, for he is the august sovereign of all beings. Since the very inception, he is taking excellent care of the entire universe. *Vaisvanara* accompanies (or stretches) with the rising sun (इति बातो विश्वनिर्द वि पदे वैश्वानरो यत्ते शूर्येण) —born from this world, he surveys the entire universe.

The authorities also say, that the *vaisvanara* is the atmospheric fire (उत्तरो वैश्वानरः) ; यज्ञम् हृत्याचार्यः ; वर्षकर्मणा हृने स्त्रीति—Nir. VII.22), and therefore, seers praise him with regard to the phenomenon of rain ; for we have that the *Vaisvanara*. Agni killed the demon (*vytra*), shook the waters, and shattered *sambara* (वैश्वानरो दस्युभिन्नं वैष्णवो भृत्योत्काष्ठ यव यमर्त भेद—Rv.I.59.6) ; i.e. he releases waters from the clouds and sends it down.

The *vaisvanara* is not only the fire of the midspace, it is of the celestial region. In this connection, the Nirukta quotes a passage from the Aitaraya Brahmana (VIII.9) also, the Kausitaki Brahmana (IV.3), meaning, that the oblation assigned to *vaisvanara* is distributed in twelve potsherds, for his function is twelvesfold (यथा प्रि वैश्वानरीयो द्वासत्तत्पात्रो भवति । एवम् हि दादधिविधं कर्म, and there is another untraced passage : that Aditye verily is Agni *vaisvanara*, (परो वा प्रादित्योऽस्मिन्देवसानरः). We have further a liturgy (निकित), addressed to *vaisvanara*, the sun : या यो चां भास्या पृष्ठिर्मै (untraced quotation in the Nirukta). Further we have a Chandomika Sukta (आ-दीग्निर्गुरुर्त), addressed to *vaisvanara*, as the sun; he shone present in heaven (रिति पृष्ठो परोचत). There is another Havispantiya Sukta, (हविष्पान्तीर्य शूर्त, the libation to be drunk) addressed to *vaisvanara*, the sun (X.88).

The terrestrial fire is verily regarded as *vaisvanara*, so says, Sakapuni. These two upper lights are called *vaisvanara* also. The terrestrial fire is called *vaisvanara*, because it is engendered from them (i.e. from the upper lights). But how ?—where the lightning fire strikes a place of shelter, it retains the characteristics of the atmospheric fire, i.e., flashing in waters and becoming extinguished in solid bodies, as long as that object is not seized upon. But as soon as it is seized upon this very terrestrial fire is produced, and becomes extinguished in water, and blazes in solid bodies.

The Nirukta then argues, how the terrestrial fire could be related to the celestial fire, i.e. the sun. We have. The sun having first revolved towards the northern hemisphere, a person holds a polished white copper or crystal, focusing the sun-rays in a place where there is some dry cow-dung, without touching it : it blazes forth, and this very terrestrial fire is produced. (मध्यादित्यात् । उदोर्धि प्रपमसनावृत् आदित्ये कर्त्तव्या मणि ना परिवृज्ज प्रतिस्वरे यत् शुक्रारोमयम् स्मर्यन् धारयति तत्रदीप्यते । दोष्यनेव स्मर्यते ।) Also see. Rv. I.98.1 (वैश्वानरो दरते सूर्यं—i.e. *vaisvanara* stretches with the sun. But the sun cannot stretch together with his own self. A particular thing stretches together with something different only. One kindles this fire from this world, the rays of that one becomes manifest from the other world. Having seen the conjunction of their light with the flames of this terrestrial fire, we had the above remarks (that the *vaisvanara* stretches with the sun).—Nir.VII.23.

Dayananda derives the word in several ways: the sun is so called because it is the illuminator of the entire world (वैश्वानराय सर्वत्य विश्वस्य प्रकाशयाय); the one who leads the entire world is also *vaisvanara* (यो विश्वान् सर्वान् पदार्थान् मयता); a world citizen (विश्वेषु नरेषु विश्वानामः); one glorified everywhere (विश्वस्मिन् प्रकाशयामः); and the world-leader (विश्वस्य नायकः) !

4. "The mighty seized him at the lap of the waters; the tribes, attended on the king worthy of honour. The messenger brought agni from the sun, *matarisvan* brought *vaisvanara* from afar." According to Nir. VII.26, seated in the lap (उपर्य), means in the bosom of waters, i.e. in the mighty world of the atmosphere (भूहयन्तरिक्षमेष्ट), the groups of mighty atmospheric bounties seized him like tribes who wait upon the king. Worthy of honours, having panegyrics addressed to him, or worthy of respect (or worthy of adorations), whom the messenger of gods brought from the shining one, the sun, who drives away darkness, who impels all things and who is very far. (Alternatively) the seer called *matarisvan*, the bringer of this *vaisvanara* fire. The *matarisvan* is air; it breathes in the atmosphere, or moves quickly in the atmosphere. (Nir. VII.26).

Hymn-9

For verse 1, see Nir.II.21.

The entire hymn is devoted to the mysteries of creation, and the divine light of the Supreme.

1. "The black day and the white day, the two regions roll on with (activities) worthy of knowledge. As soon as born, the *vaisvanara* agni, like a king, has overcome darkness with high light."

Kṛṣṇam abah, arjūṇam abah, कृष्णं अहः, अर्जुनं अहः—black and bright days. Here the black day is night; the white day is bright day.

Vedyabbih—worthy of knowledge, i.e. which should be known (Nir.I.21).

2. Na abam tantum na vijanami otum na yam vayanti sam-are atamanah. Sayana refers to two interpretations of this line, the first one by traditionalists (*sampradayavidah*), and the second one by metaphysicists (*ātmavidah* or the vedantins). In this line we have a figurative allusion to the mysteries of sacrifice (*yajna*), or of creation as such. According to the traditionalists, the threads (*taṇtu*), of the warp are the metres of the Vedas, and those of the woof (*otu*) are the liturgical prayers, and ceremonial, the combination of which two is the cloth or sacrifice.

According to the other interpretation, alluding to creation, the subtle elements are the threads of the warp and the gross ones are those of the woof, and their combination is the universe.

Now who is *putrah* (पुत्रः) here i.e. the son belonging to the upper region, and who is *pitra* (पिता), the father belonging to the lower region i.e. born after the creation. Metaphysically, in creation, the lower self (the souls) are the children, and our Lord, the creator is the father. This may be referring to the mystery of the first son born without parents.

Putrah, the son, the man (पुत्रः मनुष्यः—Sayana); the virtuous, the giver of happiness (पुत्रः पांचत्रः कृपदद्वयो वा—Daya).

Aśvāsa, the terrestrial fire (of the lower region) fire (अश्वस्त्र वर्तमानाक दर्तमानेन वैश्वनराग्निना भूक्षिष्ठः गत्—Sayana).

Parab, of the upper region, the sun (परः परस्तादभ्युग्मन् लोके गतमानो यः गुरुदस्त्रस्त्र—Sayana).

No man, however, taught by a father born after creation can rightly know anything previous to his birth, either in this world or in the other.

3. Anyena pasyan, contemplating the world under a different manifestation ; or as the sun whilst upon earth Agni (*vaisvanara*) is manifest as fire.

The supreme creator alone knows the threads of warp and woof. He is the protector of ambrosial water, the seed of life, whilst one moves in the cycle of life, both above and below; from lower species to higher and vice versa.

5. Dhruvam jyotih, the steady light; the light is that of the Supreme Lord, with whose light, the entire creation throbs with life (तमेन भान्तभूमाति सर्वं तत्य भासा सर्वभिर्विजाति—Svet. Up. VI. 14); the light of knowledge, that emanates from within, from the Lord sealed in the innermost cavity of our hearts.

Mano Javishtham, with speed greater than that of mind (see मनेजदेक्ष मनसो जवीयो—Isa. Up. 4).

Jyotir nibhitam, see यो वेद निहितं गुहायां परते शोप्त् Taitt. Ar. VIII. 1; also तदेवा ज्योतिः पुहुँस्तेज्यूताम्—Br. Up. IV. 4.16.

Hymn-10

2. Mamata, see earlier references; attachment, self-possession (I. 152.6—mamateyam); mother of Dirghatomas, highly spiritual (ममता नाम ब्रह्मादितो दोषं तमसो माता—Sayana).

5. Puruvajabhih, with abundant viands; with abundant understanding and human efforts (पुरुवाजाभिः च दुग्धानपुरुषार्थं युक्ताभिः—Daya.; चहूङ्गी—Sayana).

6. Bharadvajesu, in offerings of nutritious viands. See I.59.7; Nir.III.17, Bharadvaja is called from being brought up (भरणाद् भारद्वाजः) from the root वृष्; also the persons who bring up by supplying food etc. (भरद्वाजेषु ये भाराननादोनि भरतिर्वृष्—Daya.).

The seer of the hymn is Bharadvaja, of the family of Bṛahaspati. Satau, in battles; in life struggles (सातो चंगाये—Daya.); Nigh.II.17 गूर चातो=भावसाती=सद्धाम=battle)

7. Satahimah, शतहिमः=शतं वर्षाणि=शरदः शतं ; full hundred years (lit. one hundred winters; one hundred rainy seasons; one hundred autumns). (शतहिमः शतं हेमन्तान् तं वस्त्रात्—Sayana). For Satahimah, see I.73.9; II.1.11; VI.4.8; 10.7, 12.6; 17.15; 24.10; ix.74.8.

Inuhī. may go away (the evils or evil persons go away) (यि दृष्टे विगिर्यं इनुहिष्मान्तुहि—*Daya*; सयन—*Sayana*), and *ila* (इलि) or speech or food may increase. (इसी वाचमनं वा—*Daya*; (इली=वाहनम्, *Nigh* I.11;—अनन्ताम्, II.7)

Hymn-11

*1. **Agni, mitra, varuna, maruts, nasatyas**—See earlier references. For *Agni*, (I.1.1); *Mitra* (I.2.7), *Varuna* (I.2.7) and also our Introduction, (Vol.I. p. 147-156); for *Maruts* (Vol.I.p.187); for *Agni* see *Nir.VII.* 14-17, for *Varuna*, *Nir.X*.3-4; for *Mitra*, *Nir.X* 21-22)

Agnih, अग्नः—Its sphere is the earth (*Nir.VII.5*); he is the foremost leader (प्रथिः कस्मात् प्रणीतंवति); he is led foremost in the sacrifices (यत् यज्ञेषु प्रवोपते); he makes everything to which it inclines, a part of himself (प्राणं तयति सम्नयमान्); he is a drying agent (प्रकोपतो भवतोति स्पौलाष्ठी वि, *Sthaalasthivi*); it does not make wet; it does not moisten (न प्रोपयति न स्नेहयति). Again, it is derived from three verbs (*Sakapuni*): from going, from shining or burning and from leading (सिंध्य प्राक्षयते भ्यो वायत इति शाकपूणः । इताथ्, from going; प्रक्षात् दश्यात् वा, from shining or burning; नीतात् from leading); he indeed takes the letter *a* (अ) from the root *i* (इ) to go, and the letter *g* (ग) from the root *an* (प्रग्), to shine or *dah*, to burn; with root *ni* (नी), to lead as the last member. (*Nir.VII.14*).

Mitra, मित्र—*Mitra* is so called because he preserves from destruction (प्रभोते । जायते); or because he runs measuring things together (✓मी) (संभिन्वानो द्रवतीति वा); or the word is derived from the causal of the verb *mid* (✓मित्), to be fat (मेद्यतेर्वा). See—मित्रो जनान् पातयति—(*Rv.III.59.1*; *Nir.X. 21.22*).

Varuna, वरुण—*Varuna* is so called because he covers (✓वृ)—(वरुणो वृपतेर्वि सतः—see नीरीन्वारं वरुण—*Rv. v.85.3*)—*Nir.X.3-4*.

For the dyad *Mitra-Varuna*, see our Introduction, Vol.I.p.155, *Nir. VII.10*.

Nasatya, नासत्या absence of untruth or vice or of vicious actions (नासत्यौ प्रविष्टमानासत्यावरणो—*Daya*.); the leaders of truth or the two having truth as their nature; or born of nose; another name of twin—*asvins* (नासत्यासत्यस्य नेतारी सत्यस्वभावावेद वा नासिका प्रमयौ वासिकौ—*Sayana*).

4. **Panca janah**, five persons, one the yajamana and four priests (पञ्च = पञ्चाः; अत्तिं यजमान सहायः, yajamana and the four priests—Brahma, udgata, hota and adhvaryu—*Sayana*); the five vital *pranas* (पञ्च प्राणाः—*Daya*).

5. **Suryena eaksuh**, just as the eye in the sun; just as the light of the sun makes the eyes to function ((यगा तुर्यं सर्वस्य प्रेरक यादित्ये प्रकाशक तेजः अति रद्धत्—*Sayana*).

Hymn-12

For verse 4, see Nir.VI.15.

1. **Todasya**, of the pain or trouble of the one distressed or tormented (तोदस्य व्यायामः—*Daya*.) **todah** is yajamana or the institutor of sacrifice who undergoes the pain of austerity (तुच्छते तपता पीड्यत इति तोदी यजमानः, तस्य—*Sayana*).

3. **Todah adhvyanā**, like the sun on his path.

Todah is distress or torment (तोदः व्यायाम—*Daya*.); also the sun, the giver of light (तोदः सर्वस्य प्रेरकः सूर्यः, स इमाघनि स्वभागेऽन्तरिक्षे यद्यौत दोतते पकाशते—*Sayana*).

Adroghah nā, like the one, not liable to be distressed or harmed (अद्वौषो न पद्वोग्धव्यः—*Sayana*), or it may imply the vital air, the non-injurer or the sustainer of all, i.e. the wind (प्राणसेष सर्वेषामदेहाण्या नायुरित वाह्याः—*Sayana*); or free from avarice or malignancy, (प्रदोषः प्रांतरतितः न पृष्ठ—*Daya*.).

4. **Etari na**, like worth having (एतरी प्राप्तम् इव *Daya*.); **etari** is goer (एतरि गत्तरि—*Sayana*); like praises which being present in a man solicitng, going, or applying to another, are the yielders of great pleasure (याचमाने भूषये विद्यमानानि स्तोक्षाणि यथात्पन्तं सुधरकरणि—*Sayana*).

Susaih, by the pleasure giving prayers (भूषं सुषकर्तः स्तोरैः—*Sayana*); by strength etc. (वसादिपिः—*Daya*.).

Uerah pita-ivo jarayayi yajualib, like a procreating bull, (Agni) has been generated with sacrifices. Here **usri** means father or cow-father, i.e. the bull उरु इष जोस्ताजायि यर्तः—Nir, VI.15); just as the father pro-

creates or takes care of the child, or like a bull (पिता पात्पिला यत्तारा जनको बोलो यूगम इव—*Sayana*), impetuous in act as the bull (the progenitor of calves).

Hymn-13

2. *Tvam bhagah nah*, you with the enjoyable splendour or you who art adorable (पणः अजनीयः त्वं नः परमाण—*Sayana*; पणः अजनीदिवर्यः नः परमाण—*Daya*).).

3. *Sajosa naptra apam*,—you associated with the grandson of the waters; it refers to fire or to the lightning, born of clouds or waters (नप्त्रा न पात्पिला युतेण मध्यमस्यामेन वैयुतानिना स्नोयं संगत—*Sayana*); consentient with the grandson of the waters (*Wilson*).

6. *Vihayah*, the great ones (विहाय=वह्य—Nigh. III.3)

Hymn-14

6. The repetition of the verse VI.2 11

Hymn-15

2. *Bhrigvah*, enlightened sages (भृगवः विद्वांसो मनुष्याः—*Daya*).

Vitahavye, in the offerer of oblations (name of a *maharsi*,—*Sayana*). If applied to Bharadvaja (meaning a spiritually enlightened person), this will be an appellative, he by whom oblations are offered. See the next verse.

3. *Vitabavyaya Bharadvajaya*—one of the two can be taken as the appellation of the other: Then, *bharat*=bearer; *vaja*=oblation or food or strength. *Vita*=offered, *havya*=oblation (to Bharadvaja, by whom is offered oblation; or to *vitahavya*, the bearer of the oblation (or of food or of strength). For one who has obtained the obtainable (वीतहृष्याय प्राप्ता प्राप्तव्याय—*Daya*.); for the one who has attained enlightenment (गच्छामाय धृतवित्ताय—*Daya*.)

5. *Etasasya*, of the horse (Nir. I.114; Mahidhara, Yv. XVII.10; एताप्त्य प्रत्यत्ता—*Daya*.); of *Etasa* (a ई of this name. *Sayana*).

A horse or a brahmana (derived from *eti* one who goes or reaches (एति प्रानोनोति एत्यगः—एत्यगः, एत्यगी or एत्यसी, एत्यसो एवोऽनोन्नतः या त—Unadi III.149). See also the following references:

एत्यगः, *etasah*, I. 121.13; 168.5; II. 19.5; V. 31.11, 81.3; VII. 63.2; 66.14; IX. 16.1; 64.19; 108.2; X. 53.9.

एत्यगम्, *etasam*, I. 54.6; 61.15, IV. 17.14; 30.6 VIII. 1.11; 6.38; 50.9, IX. 63.8.

एत्यस्य, *etasasya*, VI. 15.5

एत्यगा, *etasa* VIII. 70.7

एत्यगे, *etase*, V. 29.5

एत्येभिः, *etasebhili*, VII. 62.2, X. 37.3; 49.7

11. Yajnasya va ni-sitim va ut-situm va

Nisitim=continuously being sharpened (सि दि वैष्णवां—*Daya*.), perfection, accomplishment (निश्चिनि—संलकार—*Sayana*); *ut-situm*=rising, coming up (उदिति उदयं—*Daya*.); going up or over (उद्गमन—*Sayana*).

15. Compare it with VI. 2.6. (repetition of दुर्गिता तर्सं ता तरेम तवावसा तरेम).

16. Urnavantam etc. The Aitaraya Brahmana (I. 28) has the following : कुसायनिर द्वे तद यज्ञोऽप्न्यते यत्वैतुदारवा- परिध्यापि गुण्डुजसिद्धुका. त्वालिति सेजनानि; with this as an authority, *Sayana* amplifies thus : the altar is built up like the nest of a bird, *kulaya*, with circles, *paridhayaayah*, of the wood of the *khayar* or *debadaru* in which *avishambandhah* *ramavisesah*, sheep's wool (*avylomani*) and fragrant resins, the materials of incense (*guggula-dhupa-sandhanam*) are placed (etc. *uttaravedyam sthapitah sanhharah*) these appurtenances are placed in the northern corner.

(अग्नविन्तम् छण्डस्तुकाप्लन्, योनिम् उत्तरेदिस्थानं स्थानं, कोदृशं योनिम्—कुसायनम् । कुसायो वीरम्, तासदृशं गुण्डुवादि संभारेणोपेषम् । पूरुषते व्यापरणागुक्तन्—*Sayana*).

17. Ankuyantam amvraum, wandering deviously, but not bewildered, *Sayana* refers to the legend of Agni's attempting at first to run away from the gods (ऐक्यः फलाप्तम्). (प्राणूपत्वं कुतितम्बनं गमनं धृत्).

I—*Sayana*); one with characteristic marks, (संकृयन्तं यस्मिन्नाश्वति प्रसिद्धानि विहानि प्राप्तुचक्षिति—*Duya*.). (शद्युपर्णः—मद्युपर्णः—रहितायानिति दीपं):.

19. *Asthuri no garhapatyanī*-*Asthura* is unstable cart (प्रस्फुट प्रस्थिरं यानं—*Daya*). *Sayana* regards *sthuri* as one-horse cart or wagon which brings either the *soma* plant or fuel; and hence *asthuri* would mean a non-one-horse cart, that is a cart with a full team, and metonymically its contents, or a full supply of what is wanted for a perfect sacrifice, such as children, cattle, riches (प्रस्फुटेर्ति पूज्यपशुधनादिभिः सन्तुष्टीनि).

Hymn-16

1. This becomes the second verse of the *Samaveda* (I.2) and also II.824. O adorable Lord, you are the invoker of comic sacrifices, the well wisher of everyone of us, and hence, may you, along with all Nature's bounties (or along with enlightened people) bless the menfolk in general. (*Daya*.)

2. *Jihvabbih*, with words full of wisdom and humility (विहासिः विद्याविवेषयुक्तामिद्वाच्—*Jihva*=*vak* Nigh I.1)

3. *Adhvyanah*, roads, highways; *pathah*, lanes (small paths) (पाद्वनः महामार्गान्; पथस्त्र सुद्धामार्गस्त्र—*Sayana*). The highways and also the narrow paths of life. May the Lord put us on right paths when we travel in life ; the confused traveller, or the *yajamana*, may be directed to the right path (यजमार्गात् ब्रह्मं पञ्चमानं पुमस्तं यागं प्राप्यते—*Sayana*)

4. *Bharata*, the *sustainer* (not the son of *Dusyoma*, named as *Bharata* ; *bharatah vajibhih* (cf. *bharadvaja*).

Dvita, in the twofold capacity, i.e. bestowing what is wished for and is undesired and vicious (भविष्यत् and दूरितः ; द्वितीयिभिष्यिष्ट प्राप्यतिष्टपरि-हारस्येण द्विपाशिनं—*Sayana*).

5. *Divodasaya*, for the fulfiller of the cherished desires- (दिवोदासाय कन्नोपस्त्र पदार्थस्यदात्रे—*Daya*.)

Bharadvajaya, for the enlightened and spiritual person (भरद्वाजाय पृथिव्यानाम्—*Daya*.) ; *Bharadvaja* (भारद्वाज) is so called from being brought up (from वृ; भरणाद् भारद्वाजः Nir.III.17).

7. **Svabhyah mrittisah**, the devoted mortals, pious men (स्वाध्यं = सुप्राप्त्यः; वे सुकु सदनाद् व्यायति:—*Daya*.).

9. **Manurhitah**, the benefactor of men (मनुर्हितः मनुव्याणो हितकारी—*Daya*.); appointed by Manu (मनुहितोऽसि—*Sayana*).

Vahnib vidusterah, the most wise bearer of oblations (वह्निः विशिष्टः चोहा विदुष्टरः प्रतिशेष विदान्—*Sayana*).

Asa, by mouth, by flame (आशामूषेव—*Daya*. ; आत्मेनास्य भूलया ज्वालया—*Sayana*).

10. The first verse of the Samaveda (I.1), and also II.10.

11. Samaveda II.11; Yv. III.3 ; one amongst the three verses, used in putting three fuel sticks to fire in the ritual.

Angirah, the performers of fire-ritual ; the enlightened ones (अङ्गिरः विष्वरिय वर्तमानः—*Daya*.); also O adorable, the one like fire (अङ्गिरः भज्ञामादि गुणपूर्व भज्ञारत्प वाङ्गिरसः पूर्ववाने—*Sayana*).

Angiras was born in live coals (भज्ञारेष्वक्षिराः); live coals are so called because they leave a mark, or they are bright (भज्ञार भज्ञनः सञ्चना.) Nir.III.17

13. For the verse, see also Sv.I.9; Yv. XI. 32.

Atharvan, the name of the Sage (*Sayana*) ; the non-injurer (जपर्व अहिंसकः—*Daya*.); also *prana* or vital breath (*Mahidhara*).

Puskarat-adhi, from the midspace (पुक्करात् गन्तव्यात्—*Daya*. ; Nigh. I.3); from the lotus-leaf (पुक्करादधि पुक्करण). Agni is generated by the attrition process, using two dry wood-sticks (निरमन्त्रत).

Prajapati made manifest the earth on the *puskaraparna* or the lotus-leaf (पुष्करपर्णे हि प्रजापतिभूमिमरण्यत् तस्मुक्करपर्णं प्रयगत्—Taitt. Br. I. 1.3.6). Since the lotus-leaf supported the earth, it may be termed the head (पूर्व) or the bearer (वाहकान्) of all things.

Pusvara may be water also (*Mahidhara*): vital air (*atharvan*) extracted fire or animal heat from the water (प्राण उदकसकाशादानं निक्षेपेण अपित्तवान्—*Mahidhara*).

All the priests (जापतः) churn thee out of the head or top (पूज्ञी) of the wood of attrition (*Mahidhara*).

See also Taitt. Samhita (V.1.4.4)—लामने पुष्करादधीत्याहु पुष्करसं
हेनपूर्णितमविन्दतः।

Inspired by this verse, the seer Atharvan for the first time in human history produced fire by attrition process; and thereafter, the clan of fire-technicians came to be known as the angirasas (अङ्गिरसा).

16. *Itarah*, by others, the modern one (इतरा: मर्याचीनः—*Daya*.); the prayers by *asuras* or demons (इतरा: भूरे: कृतः स्तुतोः—*Sayana*; cf. मर्य
इत्येतत्त्वं गिर इत्यसुर्या ह वा इतरा गिरः—Ait.Br.III.49. The word *itarah* refers to the speech of the opponents of gods.

Indubhili, by the rays of the moon or by the Soma-creeper (रुद्रुभिः
सोमलठामिषचन्द्रकिरणैर्वैर्ण—*Daya*.).

18. *Aksipat*, the destroyer or distresser of the eye (अक्षिपत्=
अक्षिज्ञत्=अक्षिं+पत्; अक्षणीः पातकं विनाशकं—*Sayana*); but Dayananda derives the word as अ+क्षिपत्, throws out (अक्षिपत् लिपति).

Nemanam, of food materials; of cereals (*Nema=anna*, Nigh. II.7—*Daya*.); to *Sayana*, *nemia* denotes a small quantity (मरणात्मी); *nemanam vaso*, O giver of dwellings to humble votary.

Vanavase, please accept (पतयमे सम्मत—*Daya*.).

19. *Divodasasya*, of the giver of light; of the enlightened one (दिवोदासस्य प्रकाशवाहुः—*Daya*.).

25. *Napat*, one who dose not fall (नपात् या न पतति—*Daya*.); the son of *Bala* (बलस्युपत्रः—*Sayana*).

27. *Aratih*, the non-liberal giver; the miser (भरतीः न विष्टते रातिरातिं
येषु तान् कृपाणान् विरोधिनः—*Daya*.); assailants (भरतीः काश्चित् शश्वेना—*Sayana*).

Aryah, Lord (अर्यः स्वामी—*Daya*.); but according to *Sayana*, those who go along with the hostile group (अर्यः भरतभिरन्तरी): *aryah aratih*, hostile assailants.

30. Brahmanaskave, the preceptor of the Veda (श्रहणः र्वे पेदस्त
वक्तः—*Daya*) ; articulator of prayer (स्तुतिस्य मन्त्रस्य क्वचे कावयितः यम्दपितः—*Sayana*). Agni (fire) is said to articulate sounds: mind excites the fire of body, that in turn excites the vital airs together, and they, passing into the breast engender articulate sounds. (मनः कायामग्निमाहृत्ति स मेरवति पाचत् । मासस्तूरुषि चरन् मन्दं जनयति स्वरम्—Panini Siksa 6-7); or perhaps from some *Sāṃhitā*).

35. Matub-pitub, mother and father, i.e. earth and heaven (cf. शौदं; पिता पृथिवी माता—I.191.6).

Agni is said to be the father or fosterer of his parent heaven, by transmitting to it the flame and smoke of the burnt offerings.

39. Purah, in front; in advance (पुरः पुरस्तात्—*Daya*) ; the three cities of demons (पात्सुरो तित्रः पूरीः). Sayana regards Agni and Rudra, as the destroyer of the three cities (*Tripura*) on the basis of such texts as र्षो वा एषदग्निः (Taitt. Br. II. 1.3.1); देवान्सुरा पा एषुलोकेषु धमयन्ततः (Ait. Br. I. 23).

42. This verse and the preceding (41) are recited when the fire, that has been produced by attrition is applied to kindle the *ahavaniya* (Ait.Br. I.16).

43. Manyave, for anger (मन्यवे क्रोधाण—*Daya*) ; to the *manyu*; to the sacrifice (मन्यते मन्यते यज्ञवल्लेन देवानश्चेतिमन्युर्गतिः । तदर्थं तामशबान रथे युज्वेति—*Sayana*) ; *manyuh* is synonymous with *yagah* (but not in Nighantu). See also Yv. XIII. 36. मन्यतेऽस्ती मन्युः, शोकः क्रोधो या—Unadi III. 20.

47. Uksanah, vigorous or virile (उक्षाणः सेचनसमर्पणः—*Sayana*; सेचकाः—*Daya*).

Rśabhasah, the best, the excellent (ऋषभाणः उत्तमाः—*Daya*); bulls (*Sayana*).

Vasah, the cherished ones (वाणः कायमपानाः—*Daya*); cows (*Sayana*). May your (ie ie) relations be virile, excellent and cherishing (*uksanah rśabhasah vasati*)—*Daya*.

Hymn-17

3. एता = एव (विवातस्य वेति शीर्षः) ।

Pratwatha, like the old, as of old (प्रलया प्राचीन इति—*Daya*; drink it, the Soma, as if old (प्रलया प्रलयान् पुरानान् सोमान् यथा पिव—*Sayana*).

Brahma pabi, may you protect the Veda (ब्रह्म वेदं—*Daya*.; listen to our praises and prayers (ब्रह्म प्रसादिः करुं लोकं शुभि शूण्—*Sayana*).

6. Angirasvaa, the possessor of vital breaths (प्रज्ञिरस्त्वान् प्रज्ञिरसे) यत्प्रिया. प्राणा विष्टने पत्स्त्वन्—*Daya*.).

Usriyabhyah, from the rays (उसियाम्यः किरणेभ्य—*Daya*.), for the cows for their liberation (उसियाम्यः गोभ्यः । गा निषेमयितुमित्यर्थः—*Sayana*) ; you have liberated the cows from the fold.

Aurnoh, have opened (*dṛdha*) strong (*durah*) doors (*urvat*) from the fold. (गह उत्तिजा) have liberated cows—*Sayana*.

7. Pratne matara yahvi ṛtasya—the old and mighty parents of Rta or eternal truth (प्रत्ने पुरातनी मातरा यात्मकमात्मे रक्षी, यद्दी यह्यो यह्यत्य सत्यस्य रक्षाय चकाणात्—*Daya*.); (यद्दी यह्यो यह्यत्यी; the ancient parents, the offspring of Brahma, i.e. ṛtasya=brahmanah, यह्य = प्रत्य, son or offspring, Nigh. II.2). So we may have the following interpretations : (i) the old and mighty parents of sacrifice (*Wilson*), (ii) the ancient parents, the offspring of Brahma—*Sayana*.

8. We have a legend, that when all gods ran away, only Maruts were left to assist Indra. This verse refers to this conflict. Here *devas* or gods are the five sense organs and Maruts are vital breaths. Indra is the self. [See Ait. Br. III.16 (XII.5). See our Introduction, vol.I. p. 190].

11. Pacat satam mahisan, dress for thee one hundred buffaloes or male animals (*Sayana*) ; पचत् पचेत् पातं नवशेष्याकान् महिगान् महतः—*Daya*.; नहिप=महगाम, great ones—Nigh. III. 3), ripens hundred of great things for the benefit of people—*Daya*.

Trini Saransi, the three streams ; the three cups or vessels called *ahavani*s for holding Soma, which has been purified or filtered into the pitcher, the *dronakalasas* (*Sayana*).

The three streams flow towards the three regions, terrestrial, midspace and the celestial, or in our physical, vital and mental complexes.

14. Vajaya sravase, ise raye, for mobility or strength, for sustenance, for food and for wealth. The first three are more or less synonymous (*sravase* = *sravanaya*, for reputation—*Daya*.).

Hymn-18

1. **Carsaninam**, pertaining to people (चर्योनां प्रवानां सम्बन्धितं—*Sayana*).

2. **Manusinam**, of men, of people, भगुः = Lord, who knows His entire creation (नायते चराचरं जगज्ञानात्मिति भगु ईश्वरः, and also one learned in disciplines of knowledge (गनुतेऽवृद्धये वास्तर्विति भगुः विद्वान् राजपिंः—*Daya*; or Unadi I.10).

In the Veda, one who knows is *manuh*, *manusi* (वायुतज्ञता—‘नत’ धातोरपि। मन्त्रते जानातीति भगु, मनुषो—Unadi II.119). Also pertaining to Manu (मानुषोऽयां मनोः सम्बन्धितीनाम्—*Sayana*).

Kṛstinam, of the cultured, of men (*Daya*.); of people, of the institutor of sacrifice (कृष्टीवा भगुष्याणा—*Sayana*).

3. **Dasyum**, of the vicious, like thieves and teasers, those who deal in wicked actions (हस्यन् युद्धान् चोरान्—*Daya*.); कर्मणोनान् जनान्—*Sayana*); impious foes, See I.117.21 for *arya* and *dasyu*.

Kṛstib, persons like sons and slaves (कृष्टोऽप्नुदासादोन्—*Sayana*).

Aryaya, आर्यं for the son of *arya*, अर्य, or Lord, or the person holding property (Nigh. II.22, Nir. VI.26), आर्य ईश्वरसुवः; also a *dvija*, the twice-born (आर्य विजाप—*Daya*.); हनुक्षेष जनाप, the one engaged in a sacrificial act—*Sayana*.

In this verse, the devotee begins to question the attributes and powers of Indra; in the succeeding verse he expresses his belief in their existence. (Wilson).

8. For *cumuri*, *dhuni*, *pipru*, *sambara* and *susna*, see earlier notes. According to Sayana, these are *Asuras* or demons. (*asura*=clouds - also).

Cumurim, the eater; one who indulges in rich food (चुमुरि शस्त्रां—*Daya*.).

Dhunim, noise-monger (धूति धूनिषारं—*Daya*.).

Piprum, the pervading one, the widely spreading one (पिप्रु व्यापतशीत—*Daya*.). See notes on I.51.5.

Sambaram, the clouds, the one by whom one chooses out for himself the pleasure (पर्यावर नुवं कुणीति रेत तं मेषं—*Daya*). See notes on I.51.6.

Susnami, the drier; the absorber (सूजन शोषक—*Daya*). See notes on I.51.6.

13. **Kutsa**, ayu, atithigvan and turvayan—see earlier notes.

कुट्टः;	kutsah, I.106.6 ; IV.16.10 ; X.40.6.
कुरुत्वद् पुत्रम्,	Kutsa-putram, X.105.11.
कुरुत्सञ्जत्तम्,	kutsa-vatsam, X.105.11.
कुरुत्सस्य,	kutsasya, II.14.7.
कुरुत्वम्,	kutsam, I.33.14, 51.6 ; 53.10 ; 112.9 ; 23 ; 174.5 ; 175.4 ; IV.26.1 ; V.31.8 ; VI.18.13 ; VII.19.2 ; VIII.1.11 ; 53.2 ; X.49.3.
कुरुत्साय,	kutsaya, I.63.3 ; 121.9 ; II.19.6 ; IV.16.12 ; 30.4 ; V.29.10 ; VI.20.5 ; 26.3 ; VIII.24.25 ; X.49.4 ; 99.9 ; 138.1.1.
कुरुत्सेन,	kutsena, IV.16.11 ; V.29.9 ; VI.31.3 ; X.29.2.
पायुम्,	ayum, I.31.11 ; 53.10 ; VI.11.4 ; 18.13 ; VIII.53.2 ; X.20.7.
तृवयाणः-	turvayanah, X.61.2.
तृवयाणम्,	turvayanam, I.53.10 ; 174.3 ; VI.18.13.
अतिथिग्वम्,	atithigvam, I.53.10 ; 112.14 ; IV.26.3 ; VI.18.13 ; VIII.53.2 ; X.48.8.
अतिथिग्वाय,	atithigvaya, I.51.6 ; 130.7 ; VI.26.3 ; VII.19.8.
अतिथिग्वस्य,	atithigvasya I.53.8 ; II.14.7 ; VI.47.22.

Kutesam, strong and steady as a thunderbolt (*Daya*). See I.112.9.

Ayum, the life (पायु जीवन—*Daya*).

Atithigvam, one who goes to *atithi*, the guest (अतिथिम्, योजितिपीन् गच्छति तं—*Daya*; also अतिथीनामभिग्नलार्द दिवोदासं च शम्बरान् ररक्षित—*Sayana*). See note on I.51.6.

Turvayanam, one possessing fast-moving vehicles (तृवयाणं तूर्यं विद्वान् यानं वस्यते—*Daya*.); or the fast moving Divodasa (त्वदित्यगमनं दिवोदासं) to whom Indra gave the spoils of Sambara (इन्द्रः शम्बरं हत्वा उत्थानाति दिवोदासाय ददो—*Sayana*).

Hymn-19

For verses 1 and 10, see Nir. VI.16-17 and VI.6 respectively.

1. (i) Aminah sabobhīḥ, uninjuring by efforts (अभिनः अहिभक्षः तद्दोषः बलैः—*Daya*.); uninjurable by hostile efforts (पद्मोभिः पद्मुक्षस्तः प्रभिनः पद्मिनोऽनितमातो नहन् यवति, पद्मभिलो या Nir. VI.16). See also Yv. VII.39.

(ii) Uta dvibarha aminah sabobhīḥ—dvibarhah means one who is great in two, i.e., the atmospheric and celestial regions (द्विर्वर्ही द्वयोः स्यानयोः परिकृदः। मध्यमे च स्थाने उत्तमे च—Nir. VI.17)—And the doubling great immeasurable with his strength.

10. Ikse, thou rulest (ईसे ईशिषे Nir. VI.6); I see (ईसे पश्यामि—*Daya*.).

Ikse hi vasva ubhayasya rājam, thou rulest, O living over the treasures of both the worlds indeed; sovereign who rulest over earthly and heavenly riches (हि यस्यात् ऋत्यात् हे राजन् राजगानेन्द्र त्वम् उमयस्य पार्षिवस्य दिवस्य च यस्तः पनस्य ईसे ईशिषे—*Sayana*).

Dayananda interprets *ubhayasya*, of both, as of the king and his people (उमयस्य राजग्रन्थस्य).

Hymn-20

1. Nah daddhi, gives us ; it is not mentioned what to give us ; there is no substantive in the text. According to Sayana, it alludes to a son, *putram*, which is metaphorically the riches of a family (इन्द्र त्वं तं पुत्रं न गत्यम्य ददि देहि; रथः पुत्रस्य धनम्—*Sayana*).

Somah, the son ; *sahasah sumah* the son of strength, an attribute to Indra. (सहसः सूनो वस्यस्य पूर्वः—*Sayana* ; सूनो सत्पुत्रः सहसः पतात्—*Daya*).

2. **Devebhīḥ**, by gods ; by the enlightened ones. Also by praises of gods (देवैः स्तोत्रैः—*Sayana* ; since a deity becomes strong, being praised with *stotras*.).

Ahim vṛtrām, the cloud widely spreading (अहि नैवं युनं पात्तादकं—*Daya*.); the destroyer *vṛtra* (अहि पात्तारं युनं प्रसुरं—*Sayana*).

4 **Dasa-onaye kavaye**, दासोनये कवये, from the wise man offering many oblations (a dative for ablative), (दक्षोनये वहुविष्कात् कवये मेषाविनः—*Sayana*).

For *dasoni* (दासोनि), see also verse 8 of this hymn ; the name of an *asura* according to *Sayana*.

Dasa-onaye literally means, "less ten" (दशोनयः पद्मास्तम्—*Daya*.).

Panayah, the traders (पणः चापाहरजः—*Daya*).
Sasasya, of the strong (powerful) wicked (शुणस्य विष्णव्य—*Daya*.).

Arkasatau, (एकः = अन्नाम = food, Nigh. II.7) in the division of food, etc. (एकंसात्री मन्त्रादिविनाये—*Daya*.); *arkasati* is wherfrom the food is procured, i.e. from the battle (एकंसात्री । एकोऽनं प्राप्यतेऽनित्यंसातियुद्धम्—*Sayana*).

5. **Saryasya satau**, from the division of the sun सूर्यस्य उपितुः सात्रो संविशने—*Daya*.); for the sake of worship of the sun (सूर्यस्य चात्रो भजने विमित्तमृते—*Sayana*).

Uru sah saratham kah, enlarged the common car for his chario-teer, *Kutsa* (सारथ्ये कुत्ताय—उरुविस्तीर्णं पवा नवति वधा कः सक्तोत्—*Sayana*).

Kutsaya, for the one smiting with thunderbolt (कुत्ताय वज्रप्रहुराग—*Daya*.); *kutsa* = *vajra*, Nigh. II.20.

Susnah, of the strong, of the wicked and strong (शुणः विलङ्घत्य—*Daya*.).

7. **Pipreh**, of *pipru*, of the pervading, of the reputed wicked (पिप्रोः व्यापकत्य—*Daya*.); deadly deluding wicked.

Rjisvane, for the one who is straight forward (ऋजिस्वने ऋज्यविशुण
यसंदाय—*Daya*).

8. **Vetasum, tutujim, togram, Ibham**—According to Sayana, the names of *asuras*. See our earlier notes.

Vetasum, the pervading (वैतसु यापनशीलं—*Daya*).

Tutujim, the strong and powerful (तूतुजि दक्षवतं—*Daya*).

Togram, the receiver (तुं यादातारं—*Daya*).

Ibham, strong as an elephant (शं एहिनमित्र—*Daya*).

10. **Puravah**, men, the singers of praises (पूर्णः मनुष्यः—*Daya*). (स्तोत्राः—*Sayana*).

Purukutsaya, for the one possessing good deal of weapons (पुरुकुत्साय चदुषस्त्राय—*Daya*),

Saradib, शारदीः, belonging to *Sarad* (the name of an *asura*.—*Sayana*) ; belonging to the autumns (शारदीः शरदि भवः—*Daya*).

11. **Usane**, for *usanas*, the son of kavi (काव्याय कविपुत्राय उपने उपनन्ते
भाग्याय—*Sayana*) ; for the cherishing poet and educated (उपने कामयमानाय
काम्याय कविभिः सुखिताय—*Daya*).

Navavastram, नववास्त्रम्, name of an *asura* (*Sayana*) ; for the new dwelling (गच्छास्त्रं नवेन नवास्त्रम्—*Daya*).

12. **Samudram ati praparsi**, etc. when you are crossed, having traversed the ocean, you have brought *Turvasa* and *Yadu*, both standing on the further shore (हे वीरेन्द्र, यत् यदा समूर्धं प्रति प्रतीर्णो प्रयत्निः
यदा समुद्रपारे तिष्ठतः तुवेत् पद्मं द्वस्ति क्षेमेण पारय प्रपत्त्यः—*Sayana*).

Turvasam, the one who is easily controlled (तुवेत् मद्यो वस्त्रगमनं—*Daya*).

Yadum, man that exerts (यदं यत्नशीलं मनुष्य—*Daya*) ; the hard-working.

13. Dhuni, cumuri, words and enjoyments (दुर्गुसो व्यनि॒ पञ्चम्-
दुर्लभोरपती—*Daya*). According to Sayana, Dhuni and Cumuri are asuras.

Cumuri, allurements.

Dhuni, suppressed passions.

Hymn-21

For verse 3, see Nir. 5.15.

1. Karch, of the technician, sculptor (कारोः शिल्पिन—*Daya*) ; also of the worshipper, the poet who recites and composes. (कारोः त्तोत्तुर्दशाजन्म्य सम्बन्धिक, related to Bharadvaja—*Sayana*).

3. Na minanti, they do not harm (any creature) (मिनन्ति द्विष्टन्ति—*Daya*; किंवरि प्राणिजात न हितन्ति—*Sayana*).

Svadhyavah, vocative; O the strong one (Iadra) (त्वधावः वलयन् इद्व—*Sayana*; O the possessor of plenty of viands, वह कल्युक्ते—*Daya*).

Sa jitamo-vayunam tataovat-suryena vayunavat eakara.

Here he spreads the unintelligible darkness; he made it intelligible with the sun. He spread unknowable darkness ; he made it knowable with the sun.

Here *vayunam* is derived from the root वै, to string (वयुन् वैते, वानिर्वै प्रजा वा); it signifies desire or intelligence (Nir. V.14-15) *vayunam* = knowable, intelligible.

Vayunavat, intelligible ((वयुनवत् प्रशायत्—*Daya*; प्रकाशवत्—*Sayana*).

Avayunam, the unintelligible darkness (अवान रात्रिकारात्म—*Daya*; अप्रजानं प्रजान नाथनगित्यम्—*Sayana*).

6. Brabhuavahah, those who procure wealth and viand (ब्रह्मवाहः पै भ्रष्ट एनं धानं प्राप्यति ते—*Daya*; भद्रानिमेत्यवैरहनीयः ; to be borne or conveyed by prayers—*Sayana*).

8. Pitrinam apib, शिव्यं वाणि; आदि: = वः प्राप्तोऽि, one who gets, who pervades (*Daya*) ; as the kinsmen of our forefathers (पितृणां प्रभिरत्ता वाणि: उन्तु—*Sayana*).

10. Purusaka, O one with abundant strength and power (पुरुषाक वहुशक्ते—*Sayana* ; *Daya*.).

11. Ritasapah, partakers of sacrifice (ऋतसापः ऋतेयत् स्पृशन्तः—*Sayana*) ; the adherent of truth and law (ऋतसापः य ऋतेन सत्येन सपत्नि—*Daya*.).

Ye masum cakrah sparem dasaya — (i) who rendered Manu victorious—*Wilson*; ये प देवा; ददाय गवृणामृपत्पाय यज्ञं राजसि उपरं दस्युगामृपत्पवे—पक् ऋतेयतः or (ii) who made Manu the *rājarsi* over, (iii) or the overcome of enemies or of the Dasyus—*Sayana*).

Manu, the rational man (मनुं मननशीलं ननुव्य—*Daya*.).

Uparaw; like a cloud (उभयं भेषभिय—*Nigh. I.10*).

Dasaye, for overcoming the enemies (ददाय गवृणामृपत्पाय—*Daya*.).

Hymn-22

For verses 2 and 3, see Nir. VI.3

2. Naksat-dabbham taturim parvatesham, चक्षत्प्रसं चतुर्वि पर्वोऽस्यास्—who strikes the approaching opponent, who is swift and who dwells on mountains.

Here *naksat-dabbham* means one who strikes down any man who approaches (नक्षदद्वायं पर्वत्वामदामप); or who strikes down by means of a weapon which can reach all (पर्वफलेन दम्भोत्तीर्थि वा)=Nir. VI. 3. See also Av.XX, 36.2.

3. Yah askṛdhoyah ajarab svah-van. He whose life is not short, who is undecaying, and who is brilliant; *askṛdhoyah* means one whose life is not short. The word *kṛdhu* is a synonym of short; it is mutilated (पर्क्षयोद्युर्कृच्छ्वायुः । हस्तिषि हुस्तनाम । निकृतं भवति—Nir.VI. 3); Rv. XX,36.3)

6. Mayaya vavṛdhanam, growing in strength by the cunning *Maya*; by guile or deception (but no mention of what guile or cunningness—*Wilson*) ; by wisdom (गायया प्रजाया वायुयानंवंगावय—*Daya*.).

Parvatens, by cloud (पर्वतेन सेपेन—*Daya*; पर्वतः नैपः; Nigh.I.16); the one having many layers ; with one's weapons or thunderbolt (पर्वतेन धू-ध्वंणा स्त्रीये नायुदेन वज्रेण—*Sayana*). See R.v. I.80.6, वज्रेण कृतपवंणा।

8. **Brahma-dvise**, the hater of the Supreme Lord, or of the Veda or of the prayer (ऋद्विषे वी ग्रहेण श्वरं चेद् वा वैष्णवं वस्मै—*Daya*; ऋद्विषे रक्षाद्वये; the hater of Brahmins, i.e. the *rakshas*; वैष्णविषे दम्भुत्यित्यपः—*Sayana*).

10. **Nahuṣani**, pertaining to man ; of man (नाहुषाणि मनुष्य सम्बन्धोनि—*Daya*, *Sayana*; also नहुषा इति मनुष्यनामेतत्, (name of a man—*Sayana*).

Aryani, persons of the group of twice-born (पार्याणि द्विजकुलानि—*Daya*); persons engaged in noble work (पार्याणि कर्मयुक्तानि—*Sayana*).

Dasaṇi, the people of labour group (धाराणि दासद्वालानि—*Daya*; persons engaged in vicious or ignoble works (दासानि कर्मद्वेषानानि ननुष्यजगतानि—*Sayana*). An Arya belongs to the highest family, *dasa* to the lowest whilst the one of the middle group is *nahusa*.

11. **Madryadrik**, coming towards me (मद्रयद्रिक् मदभिनृपः—*Daya*; *Sayana*) ; come to our presence.

Hymn-23

1. **Some**—of the **sute**, at the time of the **Soma** (a devotional passion) being effused.

Some=of the **grandeur** (सोमे एऽस्यै—*Daya*).

2. This verse is to be read in conjunction with the preceding verse ; it has no verb ; the verb “come” should be brought from the verse while interpreting: “when Soma is effused, so do thou come” (Wilson).

6. **Brahmani**, praises, prayers ; wealth and riches (भृत्याणि स्तोत्राणि—*Sayana* ; वनानि—*Daya*).

7. **Gerjikam**, milk products like curd, etc. (गोचर्यीकं गोक्षिकार सद्यादिकं—*Sayana*), anything that places sense organs on the right track (गाय इन्द्रियाणि ऋत्योक्तानि सरलानि यत तं—*Daya*).

9. पुण्ड्रः=पूष्ट (संहितायामिति योगः—Panini VI.1.70)

Hymn-24

For verse 3, see Nir. I.4

Tatrus, the slayer of enemies (ततुरः शबूर्णे द्विषाः—*Sayana* and *Daya*.).

3. Vrksasya nu te purabuta vayah. This phrase is reproduced in Nir I.4 to illustrate the use of the particle *nu* (न). The word *nu* has many meanings: In the sentence “इवं तु करिष्यति” (therefore, he will do it), *nu*=therefore, used in assigning a reason; in “क्यं तु करिष्यति” (how pray he will do it?), *nu* is used in asking a question; in “ननेतरकार्त्ति” (has he really done it?), again the question, *nu* is also used in the sense of comparison : in पृष्ठस्तु तु ते पृष्ठव वयाः” (of thee like the branches of a tree, a widely-invoked one).

Vayah, branches. The word is derived from the root *v*/ (वी) to move: branches are so called because they move in the wind (यतः प्रत्या केसः । यातापना भवन्ति—Nir. I.4).

Sakhah (साखाः) are so called (branches) because they rest in sky (साखाः शाखाः । यस्तोत्रीया—Nir.I.4).

4. Sakah, energies ; they who are energetic ; (सकाः यज्ञितगत्वः—*Daya*.); abilities.

Purusaka, accomplishers of many acts (पुरुशक यद्विषाः—*Daya*, वहुकर्त्त—*Sayana*); used for Indra.

Gavammlva srutayah samecaranah, as the paths of milch cows are everywhere going together (a simile).

Srutayah, paths (शृदयः मार्पणः—*Sayana*) ; movements (सुवन्त्वः—*Daya*.)

Vatsanam na tantayah, like the tethers of many calves. -

Tantayah, the long strings or ropes or tethers which bind many calves (उत्तमः लिङ्गर्नाम शीपंप्रसारिता रस्तुः यज्ञ तिष्ठत्यिष्ठापदामन्ति वहयो यत्ता बन्धने—*Sayana*.); widely-stretching (cords) (एन्तमः विस्तीर्णः—*Daya*.).

5. Anyat adya karvaram anyat svah; asat ca sat—Indra does one act today, another differently tomorrow, both good and evil, welcome and unwelcome, *karvaram*, act (कर्तव्यं कर्तव्यं—*Daya.*; कर्मनाशेषत्—*Sayana*). When Indra brings down rain to us, it is his good act, but when we have the disasters by lightning, it is an unwelcome act. (परन्त्य प्रसूम् पश्चिमागत्यादिकं सत् कर्मणादिकं शोषनं कार्यं च—*Sayana*).

Hymn-25

2. Abhib, with these (protections or forces, प्रभिः रक्षाभिस्थेनाभिर्वा—*Daya.*); by these praises (प्रस्तरीयाभिः स्तुतिभिः—*Sayana*).

Visvah abhiyujah visucih aryaya visah ava tarib dasih—All the servile races everywhere abiding.

Visucih, abiding everywhere residing (विपूर्णीः सर्वतो विवरभानाः—*Sayana*; व्याप्त्युत्तीर्णी—*Daya*). On this Wilson funnily remarks: "as if the anti-Hindu population occupied most parts of the country."

Aryaya for the noble persons (प्राप्तिर्व चतुर्मात्रं बनाम—*Daya*). For the yajamana, the institutor of sacrifice (प्रजातिकर्मकृते यजमानाः—*Sayana*).

Visah, people in general, countrymen (विषः प्रजाः—*Daya.*; *Sayana*).

Dashi, maid-servants (दाशीः सेविकाः—*Daya.*; कर्मणाशुप्रकल्पितीः—*Sayana*; ladies debarred from work; the servile race.

Hymn-26

3. Amarmanab, imagining himself invulnerable (परमनंः भर्महीनमात्मानं पन्धगानस्य फन्धरस्य—*Sayana*) of the one devoid of mortal or sensitive and weak parts. (परिचमानानि सर्वाणि यस्मिंस्तस्य—*Daya*).

4. Vetasave, for *vetasa*, the one of abiding glory (पेतसे व्याप्तेस्य—*Daya*). According to Sayana, the name of a *Raja*, of whom Indra is the ally against Tugra, whom he has slain for the sake of *Vetasa*.

Vṛṣabham, according to Sayana, this is also the name of a prince; strong, the showerer (पृष्ठं वर्तिष्ठ—*Daya*).

5. Rajim, a row (रजि=पंचि—*Daya.*; a maiden of this name or a kingdom (एकाधा ऋषी वा राज्ञ वा—*Sayana*).

Cumurim, allurements ; see VI.20.13

Dabbhitaye, the killer of pains (दर्दीतये दुःख दिवानाम्—*Daya*; name of a seer, *rajarsi*, (दर्दीतये एतन्नामकाय राजपते—*Sayana*).

Pithinase, for the one who has the nose as that of *pithi* (पिठीते पिठीव नासिका यस्य तस्मै—*Daya*. (*Rajī* is bestowed upon *Pithinasa*—*Sayana*).

Sasthim, Sahasra, sixty thousand, i.e. a very large number (numerous armies and sanguinary conflicts) :—*Sacya*, by the contrivance ; by act or exploit (मण्डा प्रश्ना—*Sayana* ; प्रश्ना कर्मणा च—*Daya*).

Hymn-27

1. According to Sayana, the seer (the devotee) expresses his impatience at the delay of reward of the praises : in the next verse, he sings his recantations. The questions are raised in this verse and answered in the next one.

2, 3. Indrah, the well-versed physician (इन्द्रः पूर्वदिवो वेदः—*Daya*); the self, the lower self, see the next verse (इन्द्र न किः इन्द्रो इन्द्रियं है—Nor, Indra, thy *indriya*—i.e. thy power, characteristic of thine, has been ever seen).

Indriyam, being the characteristic of the self, the five sense organs are also known as *indriya*; the potentiality (इन्द्रियं सामर्थ्यं—*Sayana*).

4. Varasikhasya, of the one possessing a good tuft (परसिक्षस्य वराश्चैषा चिका यस्य तस्य—*Daya*.); the name of an *asura* (*Sayana*) ; but may be the name of a tribe or people (*Wilson*).

5. Abhi-avartine, to the circum-ambient (प्रभावर्तिने प्रभावर्तितुं शोर्तं यस्य उर्मी—*Daya*.); a king of this name (*Sayana*).

Cayansayye, for the noble doer (चापभावाय चक्रवृत्ते—*Daya*.).

Vṛcivatalah, of the one who is the dispeller of ignorance (दुर्बोगतः वृचिरविज्ञानेनं प्रकाश्ये—प्रस्य तस्य—*Daya*.); the first-born of the sons in the family of Varasikha (verse 4) (दुर्बीशान् नाम वरसिक्षस्य कृतोत्पन्नः पूर्वः । तद् गोत्र-जान् परसिक्षस्य पूर्वः—*Sayana*).

Hariyuplyayam, wishfully cherished by the intellectual or enlightened persons (हरियूपीयाम् दुर्धीर् मूनोविष्टवा वीगामा पानमियाशम्—*Daya*.); the name of an uncertain river or city (*Sayana*) ; the parking stand for horse-carriages or station for horses where they get water and grass.

6. Yavyavatynam, derived from *yava* or barley ; the army well-fed on barley and cereals (यव्यावस्ता यवे भवा यव्या; पाक विष्टन्ते भस्या शेनायाम्—*Daya*.); the same as hariyupiya (ववायत्यां पूर्णकृतायां हरियूपीयाम्—*Sayana*).

Vrcivantah, full of ailments and diseases —*Daya*.; sons of Varasikha वरसिक्ख पुत्राः—*Sayana*).

7. Srujayaya, to the King Srujaya (*Sayana*) ; for the grower, also for production (सुञ्जयाय उत्पादनाय—*Daya*.).

Turvasam, the intelligent man ((तुर्वं भन्त्य—*Daya*.); the name of a king (*Sayana*).

Daivavataya, for the one belonging to Devavata, a descendant of Devavata ; for King Abhyavartin (*Sayana*) ; for the sciences of upper atmosphere ((देववाताय दिव्यायुदिसानाय—*Daya*.).

8. Dvayan rathinoh vimsatim gab vadhamantah—two damsels riding in cars and twenty cows ; (being in pairs, having women together with cars : twenty animals, (पूर्मतः स्त्रीपूरकान् द्वयान् विष्टुवस्त्रान् विष्टिविष्टिपूरकान् गाः पश्च—*Sayana*).

Also the pair of people and army (द्वयान् प्राणेनावनान् ; वशमन्तः प्रवस्त्रावच्छो विष्टन्ते पैषान्ते—*Daya*.). Also the gift consisted of twenty pairs of oxen, yoked two and two in chariots (*Wilson*).

Parthavatam, of the descendants of *Pṛithu*, related to Abhyavartin (*Sayana*) ; of the king, with widely spreading dominion (पार्पनां पूर्षो विस्तीर्णाति विद्यामा भवामां पश्च—*Daya*.).

Abhyavitti, the victor surrounding from all sides (धम्यवत्तो विद्येत्युभ्योपत्तेऽस्तु—*Daya*.).

Hymn-28

The entire hymn is a praise of cows and their reverence.

2. Abhimne khilye, in an inaccessible fortress, not to be breached by enemies; (परिम्ने शबुधिरमेषो चित्यो विलम्प्रतिहृतं स्यानम् । उदेय विनम् । स्यादिको यत् । शर्मणंतुयग्ने स्फेष, a place inaccessible to others—*Sayana*; परिम्ने एकीभूते अवहारे चित्ये अप्येषु गते—*Daya*).

4. Arva, like the horse, indulging in enjoyments (पर्वा धन्य हव धूरिणीनो विषयसत्तः—*Daya*).

Renu-kakatah, a well or water source full of sand; the dust-spurning (रेणुकाटः रेणुकस्य रेणोः पायिवस्य रजत उद्भेदः । कटिमौखकर्म—*Sayana*) ; a heart full of ignorance like a well full of sand—रेणुषा कुप इवान्धकार हृपः—*Daya*).

Sanskrita-tram, to one who protects the one who treads on the path of virtue and improves (संस्कृतं पः संस्कृतं वायते रक्षति उम्—*Daya*.); going on the way of sacrificial consecration (विष्णवादि उस्कार—*Sayana*).

Martasya gavah, the cattle of the man.

Gavah = cattle, and also milk and milk products. (*gauh* = milk products, Nir. II.5-6).

5. In the verse, we have a strong and charming personation of cows. Dayananda interprets the term *gavah* as cows, as rays, as words of wisdom (वेन्यः, सुविशिठो वाचः, and विराजः इव). The cow finally becomes synonymous with Indra,—such a cow to be cherished with heart and mind (इदा and यमा).

7. Rudrasya, of Rudra, the Supreme Lord, identical with Time (ऋगस्य कावात्मकस्य पर्वेष्वरत्य—*Sayana*); also of the rudra who works with terrors, the terrible Lord (रोकमं कर्तुः—*Daya*.):

8. Rsabbhasya retas, with the vigour of the bull, the impregnator (ऋगस्य गवामात्वानस्य वृपमस्य—*Sayana*). The milk and butter which are required as nutrition are dependent upon the cows bearing calves.

Also with the vigour of the excellent one (ऋगस्य वैष्टस्य रेतसि वीर्ये—*Daya*.).

Hymn-29

1. Mahah yantah su-mataye cakanah, offering great praise and desirous of his favour. (महः गहांत्र स्वोत्ताणि—*Sayana*; महः गहू विजानं—*Daya*.; यन्तः उपकन्तः, ग्राम्युवर्तः; सुमतये लोमगामुश्चास्तिमका वरीया खुडिः; चतुर्म ग्रामै; alternatively,

यस्मैमहात्मायमनः प्रवृत्तिष्ठन्तः ; performing great worship ; सुमरये शुभंति शोभनां स्तुति
पक्षनां शब्दयन्तः, sounding of uttering praise—*Sayana*).

2. *Yasmin-haste*, in whose hand ; alternatively, *haste* (hand) is derived from the root *han* (वह्), to strike : it is quick to strike (हस्ते हन्ते; पाशहन्ते Nir. I.7) ; thus “in whom the slayer of foes”, (हस्ते इन्द्रयस्तिविनिक्त इत्यर्थः—*Sayana*).

3. *Vasvash atkam surabbhim*, wearing a graceful and ever-moving form.

Atkam, ever moving form (मलं चवतगमनयीजमात्पोरं रूपं—*Sayana* ; all covering clothes (व्याचयीर्ण वस्त्रं—*Daya*).)

Surabbhim, graceful (सुर्त्तम् प्रसरतं—*Sayana*) ; well perfumed (सुगन्धं—*Daya*).

5. *Uti*, with the offerings (अत्तो ऊप्ता वर्पेष्ठ दृश्या with satisfying oblation—*Sayana*) ; with means of protection (रक्षायका किञ्चन—*Daya*).

6. *Hiri-siprab*, one with green or azure coloured chin, or nose (हिरिचिङ्गः हिरीहरिते चिङ्गे हनुनाडिके यस्य चः—*Daya*). This refers to the tint of sky.

एवा = एव (विपातस्य चेति शीर्षं—Panini VI.3.135).

Hymn-30

For verse 3, see Nir. IV.17.

1. *Ardham it-asya*, the sun brightens only the half of the globe of the earth—*Daya*; alternatively, a mere portion of Him is equal to both earth and heaven (प्रथम् इम्दद्य उच्चे दोरकी याकाष्युषिभ्यो यर्वमित् यर्वमेव प्रति । पर्येन्दस्याद्योगामो याकाष्युषिभ्योः प्रतिलिपिर्भवति—*Sayana*).

2. *Dive dive suryab darsatab*, the sun was made daily visible (विद्येदिवे प्रतिदिवं बृद्धेणायुधः शूर्यो दर्शनः दर्शनीयः भूत गवति—*Sayana*), i.e. by Indra's breaking asunder the clouds.

3. *Adyacit tu cit tat apah nadinam*, and today the function of the rivers is the same as it was in ancient times.

In this line, the words *nu cit* (नु चित्) is a particle, and is used in the sense of ancient and modern; *nu ca* (नु च) is also used in the similar sense. (Nir. IV.7).

Hymn-31

3. For *kutsa* and *susna* see earlier notes.

Kutsena, by thunderbolt (कुत्सेन वज्रेण—*Daya.*; Nigh. II.20).

Susnam, strength or power (शृण्यं यसं—*Daya.*). Nigh. II.9; also the one who dries or exploits; the name of an asura also (मण्यं शोषयितुम् याकं प्रदत्तं शृण्यं सर्वस्य शोषकमेतत्तामपारं—*Sayana*).

For *Suryasya cakram*, chariots or wheels of the sun ; see सूरचक्षः च चूहन्जात योजसा (I.130.9) and चक्रं पृथग्निं रथमेकं चक्रं (I.164.2).

4. For *dasyu*, *sambara*, *divodasa* and *bharadvaja*, see earlier notes.

Sambarasya, of the clouds ; of the enemies hostile like clouds (शम्बरस्य हृषस्यैव यसोः—*Daya.*; Nigh. I.10).

Divodasaya, for the giver of enlightenment (शिवोदासाय विज्ञानस्य यादि—*Daya.*).

Bharadvajaya, for the possessor, or the acquirer or seeker of knowledge (भरद्वाजाय विज्ञान धर्ते—*Daya.*). Wilson comments on this verse thus : *Sambara* is more usually styled as an *asura*, and hence it would appear that *dasyu*, and *asura* are synonymous, so that the latter is equally applied to the unbelieving or anti-Hindu mortal inhabitant of India.

Hymn-32

1. *Tavase*, for the strength ; for the strong or powerful (तप्ते वत्ताप—*Daya.*; तवदे तवस्त्वं यस्यते—*Sayana*).

Turaya, for the quick accomplisher ; for the rapid (तुराप्य लिङ्गात्तिर्थे—*Daya.*; त्वरत्वाणाप्य—*Sayana*). Also see Sv. I.322, where the verse occurs with slight variations.

4. **Nivyabbib**, with young ones (नीवाभिः वयतप्तिः—*Sayana*; this refers to mares according to *Sayana*). Also those who can provide everything worth having—(नीविषु श्रापयोगेषु भवाभिः—*Daya*.).

Peruvirabhib, with numerous colts or young male horses (पुरुषोरागिः पुरुषां बहूनां वीरभित्रीभिः पठवाभिः—*Sayana*); also with the armies which include a large number of brave young men (पुरुषो बहूनो वीरा पान् रेनासु लीयेन्द्रियाभिः—*Daya*.). (With very new or young mares bearing male progeny of many—*Wilson*).

Girvanah (vocative), O, the one adored by praise-bestowing words or speech (प्रियं य उत्तमाभिर्वाण्मिः ऐवरे तत्सम्युदो—*Daya*; प्रिया स्तुताः संप्रभ-लीयेन्द्रि—*Sayana*).

5. **Apah daksinatab**, the waters at the southern declination (दक्षिणतः दक्षिणायने घणः उद्धानि—*Sayana*); i.e. at the commencement of the rainy season, when the sun has moved to the south of tropics; or on the southern or the right side in general (दक्षिणपारवर्ती घणः उद्धानि—*Daya*.).

Hymn-33

2. **Vivacah**, men of various speech ; they, of whom the speech has the form of many kinds of praise (विषाघः विविधाः स्तुतिस्था वाचो येषां तात्काः—*Sayana*); they who possess speech full of various disciplines of knowledge—विविध विद्यापूर्ता वाचो येषान्ते—*Daya*.).

3. **Ubbayan amitran dasa vrtrani arya ca**, you have destroyed both classes of enemies, both *dasa* and *arya* adversaries ; i.e. destroyed the *dasas*, who are opposed to the prescribed conduct of duties, and the *aryas*, who are seriously following the rightful duties (*Sayana*) ; but according to Dayananda, having divided people into two classes, non-friendly (प्रसिद्धान्) and *arya* (आर्या), you destroy the non-friendly (प्रसिद्धान् दुष्टान्-द्वयंपर्वतकान्) and provide to the *arya* (आर्या प्रसिद्धान् तथान् चान्) with the appropriate wealth (वासा वाऽप्याहि वृशानि एनानि) !

Dasa, things worth giving (दासा वात्यानि—*Daya*.).

Vrtrani, the wealth (वृत्ताणि चनानि—*Daya*; Nigh. II.10).

4. **Nemadhitā**, that which reduces the number to half (वैमितिः खेष शब्दोऽप्यनाथी-स्वोनेष्य इत्यर्थस्य—Nir. III.20 पाठीः कठिपदा; पुरुषा धीयते पूर्णते वैमिति वैमितिः चांतामा—*Sayana*).

Alternatively, the one who gives recognition to the virtuous in the group vicious and virtuous both (वेसविता वामिकाऽवामिकयोर्भै वामिकाणा नहोत्तर—*Daya*).

Pṛtsu, in the battle, i.e. in the armies (पृतुं संगायेषु देनाम् वा—*Daya*).

Svarsata, very precious wealth for the sake of enjoying it (often the wealth, the spoils, of enemy—स्वर्पता स्तः सृष्टु ग्ररजीयं उनं तस्य संगजनायम्—*Sayana*) ; the giver of pleasure (सुखस्य दाता—*Daya*).

5. Gosatamah, from *go* = speech ; *gosa*, the one who enjoy the benefits of speech (गोपतमाः मे गा धाचः कनन्ति सेवन्ते ततोऽतिशमिताः—*Daya*.; Sayana is not clear—गवा संभूतवामाः दत्तः)

Gosa, (गोप) is also dawn (*Wilson*).

Hymn-34

2. Purubutah, invoked of many (पुरुषः पहृष्ठि चक्षतः—*Daya*).

Purugurtah, tried and tested for his efforts by many (पुरुषः पहृष्ठि चक्षतः इतपृथ्यायकः—*Daya*).

Puruprasastah, honoured by many ; superior to many (पुरुषप्रसस्तः चक्षुपृष्ठम्—*Daya*).

4. Divi atra iva, adorable for all worthy accomplishment (विति कर्मनीये पुरे व्यवहारे धर्षयं चरित्येत—*Daya*.); with reverence like adoration (*Wilson*).

Masa, with measure (मासा यानेत—*Sayana*) ; months (मासा वैद्वाप्ताः—*Daya*).

Dhanvan, in the desert place, the dry sandy place (धन्द्र वन्नमि मस्तरो—*Sayana* ; वासृकामुक्ते स्पर्ये—*Daya*).

Hymn-35

2. Tridhatu gah, earth which furnishes three noble metals, copper, silver and gold (त्रिद्यातुं सूर्यंरंजताऽत्राचि धायोधात्रादो चिष्ठन्ते वर्जिस्तद् वा: पृष्ठी—*Daya*.); or the three milk products furnished by cow,—milk, curds and butter (त्रिद्यातुं त्रिद्यातुः शीरसिष्पृतावां द्यमाणां धारयिष्ठीः वा:—*Sayana*).

5. Anyathā, a different (course), i.e. consign him to death ; a course different from that of living being ; or do not do to the contrary (कथापिरन्यथा मा कृपाः—यत्प्रय—Daya.).

Darak, door (दुरः द्वाराणि—Daya.) ; Sayana gives two meanings: doors and difficulty destroying enemies (दुरः विक्षेपेण दारमिता शब्दाणां । पदा दुरो द्वाराणि यत्प्रस्थवन्धीनि चिपटयस्त्वं) ।

Dhenoh, of the cow ; or the speech or praise (धेनोः गापः—Daya.) ; Sayana gives both the meanings and hence alternative interpretations also).

Sukradughnasya, giver of pure gifts (तुक्रदृपत्य शुद्धयाणां निर्मलानां दोषुचिन्दसा; and also शुद्धत्वं पद्मो दीर्घपादं नोस्त्वया दत्ताया गोः सकाशात् मा निर्गच्छेयम्—Sayana).

Angirasan, supermost amongst the vital breaths (आङ्गिरण् आङ्गिरःसु गायेषु गायत्—Daya.).

Hymn-36

2. Syuma-ghbe dudhaye arvate, seizer of an uninterrupted series of foes (syuma from sew, स्युमये स्युमः स्युमान् अविच्छेदेन पर्त्तगानान्, i.e. uninterruptedly present, शब्दनयृद्धृजते, to whom he seizes enemies; दुधये : दृष्टिहिंसाकर्ता, तैर्यां हिसकाय, for their destruction (being lines or threads without interruption—Sayana ; स्युमानस्युमाग्यृह्याति इत्यै दुधये हिसकाय धयते प्राप्यते प्राप्याय—Daya.).

5. The prefix *abhi* put for the compound verb *abhibhu* (अभिभिष्य)

Bhuma abhi, you prevail, or may we become from all sides, (पूर्व वद्यतराणि अभिभवति—Sayana, प्रभिभवति—Daya.).

Dyauh na, like the illumination, like the sun (घोः प्रकाशः न इव—Daya.; घोर्णं सूर्य इव—Sayana).

Aryah, belonging to our enemy (एः एवैः संवंधीनि—Sayana; master, the controller (प्रभः स्वामी—Daya.).

Aso yatha nah, be to us no other; not be as to us (literal); may you become our own ; in what manner, thou art especially or exclusively ours, so mayest thou be that, our property or friend (*Sayana*).

Hymn-37

For verse 3, see Nir. X. 3.

3. May the ever-running steeds, the chariot horses, who move in a straight line, bring the vigorous Indra, in a car of beautiful wheels, towards the old and the new food ; lest the nectar of *vayu* be wasted (चित् नृ यापोः पशुष्टि वि रसेत्) ।

Vayu is the deity of the middle region ; the Nirukta quotes this verse in that context (X.3).

The constantly running (नाम्नलालासः पासप्रवांसः) steeds, the chariot-horses, i.e. the horses which draw the chariot (रथ्या यज्ञा रथस्य वीताः) who move in a straight line (ऋग्यन्तः ऋच्यामिनः), i.e. whose course is straight. May (they) bring Indra, who is becoming very powerful (पव्यानं अभिवक्षाय-आत्मिक्यम्) in a car of blessed wheels (सुचके कल्याणवक्ते रथे योगाम्). in order to join the old and the new food ((नवं च पुराणं च) The word *sravar* is a synonym of food (so called) because it is heard (√ श्). So that the Soma-draught of this *vayu* may not be wasted.

According to some, the verse is primarily addressed to Indra, the function of *vayu* being subordinate ; according to others, it is primarily addressed to both. (Nir. X.3).

Hymn-38

1. Mahim, the great speech (महीं महतीशब्द—*Daya*; Nigh. I.11) ; the great (महीं महर्गी—*Sayana*).

Indrahutim, invocation of Indra, the resplendent Lord.

2. Devabutih, invoked by *devas*, the enlightened ones (देवैष्विद्धिः प्रसिद्धिः—*Daya*).

4. Masah, saradah, dyavah, months, seasons (or years) and days (मस्तः; रात्रैः मासाः ग्रादः च्छत्रदः द्यावः प्रकाशयुक्तादिवसाः प्रकाशा चाः चर्यः धैत्यतपास्त्र—*Sayana*).

Hymn-39

1. The epithets used for Soma are :

Mandrasya, of the exhilarating (मन्त्रस्य भोदवस्य मदकरस्य या—*Sayana* ; फानन्दत यानन्दयतः—*Daya*).

Kavesh, of the learned ; of the heroic (कवे: विद्युपः विकान्तस्य—*Sayana*).

Divyasya, of the shining one, of the noble intentions, the divine (दिव्यस्य कमनीयास्त्वचासु याऽयोः—*Daya*; विदि नवस्य—*Sayana*).

Vahneh, of the fruit-bearer ; the bearer of all knowledge like fire (पह्नेः सकलयिदानां दोषस्मैरिष—*Daya*; पोऽहः—*Sayana*).

Vipramanumanah, of the one praised by sages (विप्रमन्मनः विप्रस्मापन्म विश्वानं यस्मिन्स्तस्य—*Daya*; विश्रामेयाविनो मन्मानः स्तोतरो यस्य—*Sayana*).

Vacanasya, of the laudable (वचनस्य वचनीयस्य स्तुत्यस्य—*Sayana*).

Sacanasya, of the one gathered ; of the one to be served, honoured (सचनस्य समवेतस्य—*Daya*; सैवस्य—*Sayana*).

All these attributes could hardly be of the beverage, came to be known under the name of Soma (very inapplicable to a beverage—*Wilson*).

Isah, food or desire.

Go-agrah, of which the chief is speech (or cattle).

(गो धशः गौवर्णिता उत्तमा यासु गाः—*Daya*; गावोज्ये प्रभुत्ये या या तावृणाः—*Sayana*). In no way, cow or cattle is desired for food as such. Cattle is demanded for milk, butter and the like.

3. **Aktun**, the nights ; i.e. fortnights, half-months etc. (अक्तुरित रातिनाम्, Nigh. I.7 ; प्रथम वर्त्तमान्यात् प्रथमतात्पर्यो लक्ष्यते—*Sayana* ; रात्रीः—*Daya*).

Dosa, nights, the early morning (दोषा रात्रि, Nigh. I.7;—*Sayana*; प्रथातयेता—*Daya*).

Vastoh, the day (प्रस्तोः दिवसं, दिन—*Sayana* and *Daya*).

Saradah; the year (नरदः समत्सरांश्—*Sayana*) ; the seasons like autumn etc. (शरदः शरदादीन् शस्त्रन्—*Daya*).

Indub, moon (a synonym of Soma too) ; this moon is the emblem present in the sky, इमं केत्, in the text (इमं सोमं चन्द्रालना नभसि परंगान्—*Sayana*).

Evidently the verse appropriately refers to Soma, the moon, and not the beverage (on the same lines, the verse 1 may be interpreted).

Hymn-40

1. Gane, in the assembly of enlightened ones (गणे गजनीये विद्युत्संये—*Daya*), in this prayer—assembly (प्रस्तुत त्वेतुसंये—*Sayana*).

Ut pra gaya gane a ni-sadya, sitting in the assembly of the enlightened ones, offer prayers (गणः स्तुहि—*Daya*) ; or respond ; i.e. listen to our hymns of prayer (गायः भस्त्रातिः इत्वं स्तोत्रमपश्वतोत्तम—*Sayana*).

5. Niyutvan, the one, possessing the yoked steeds (नियुत्वान् नियतोऽस्वाः, रथान्—*Sayana*) ; the resplendent Lord, the prime mover of the creation (नियुत्वान् नियतोऽस्वाः इव, नियुत्वानिति ईश्वर वाम, a synonym of Lord or master—*Daya*) ; रथौ = प्रयं ; नियुत्वान् = इव : these four are synonyms of Lord or ईश्वर,—Nigh. II.21. For इव, see 1.164.21 (इत्वैविषयस्य).

Hymn-41

2. Koknt, the well-disciplined, i.e. accurately spoken speech (काकृत् मुषिणिता वाऽः । काकृ = वाऽः Nigh. I.11) ; tongue (चिह्ना—*Sayana*).

5. Pra asman ava pñianasu pra vikṣu, defend us in combats, and against all people (पिष्टु) ; i.e. not only in foreign aggressions, but also in the internal revolts. (Curiously, on this basis Wilson concludes that "the religious party had opponents amongst the people in general").

Satakrata, O the accomplisher of numerous sorts of actions (पतञ्जलो चतुर्विद्यरक्षानितन्त्र—*Sayana*) ; the one endowed with innumerable faculties and potentialities for noble selfless actions (क्षमञ्जलो परंपरापर उत्तमर्थन् वा—*Daya*) ; the one who is selfless in cent per cent actions.

Hymn-42

3. Tam-tam it a isate, whatever, it may be, he gets it.
 Isate, gets it (ईष्टे शानोति, ईषतीति गतिकर्मा, Nigh. II.14—*Daya.*;
 शा + ईष्टे = ईष्टे श्रापयति—*Sayana*).

Hymn-43

For the hymn, see Aitareya Aranyaka V.2.5.

1. Divedasa, the servants of a divine order ; (in later mythology a king) ; for *Sambara*, see earlier notes.

Yasya tyat Sambaram made,—here tyat = तद् प्रसिद्धं पथा भवति तपा, such as that which usually happens ; i.e. it is so well known.

4. Maghonam savah, the extraordinary strength of Indra, the magnanimous, (भाषोनं एन्द्रं शबः यसाधारणं वक्त्वा—*Sayana* ; maghonam is also the one who possesses immense wealth (भाषोनं बहुधनवक्त्वा, शबः वक्त्वेत्तु—*Daya*.).

Hymn-44

For verse 21, see Nir. VI.17.

1. Svadhapate, lord of the offering ; cherisher or protector of Soma libation (स्वाधपते स्वाधाया अन्नस्य सोमगत्यापत्यं पात्रक—*Sayana* ; स्वाध = माल or food, Nigh. II.7) ; lord of food (अन्न स्वाधिन्—*Daya*.).

2. Sagmāḥ, one with peace, happiness, enjoyment (शामः शम्नं सुखं विचरते यस्य शः । शम्नं पाणिप्योऽच—Panini 5.2.127) ; one who provides happiness to others (शम्नः सुखकरः—*Sayana*).

Fuvi-Sagma, the lord with plenty of happiness (त्रुविशम्नम् अद्वसुखेन—*Sayana*).

6. Vipah na, like the wise persons (विषो विषेषम् गेषाविनः न इव, सर्वकार्यं कृताता इत्यर्थः, like the persons efficient in several works—*Sayana* ; विषः गेषाविन—*Daya.*, Nigh. III.15).

7. **Staulabhbhu dbanitarishhibh**, by his robust agitators (स्तौलभिः स्पूलाभिः प्रवृद्धाभिः धीतरीभिः कम्बनकारिणीभिवंडवापिटोद्वृभेमधिद्वर्ग युक्तः सत्, with his stout causes of trembling; Sayana supplies the words, joined with such mares—पद्माभिः—*the epithets may be applicable to Maruts also*). स्तौलाभिः = स्पूले भवाभिः = स्पूलाभिः (in place of ए, we have ए — कर्णस्त्वयः—*Daya*).)

8. **Vapah**, the nice form of body (वपुः सुरूपं शरीरं—*Daya*; वपुः = form, स्पृचाम्, Nigh. III.7).

9. सेधा = सेध (इमचोत्स्तिह इति दोषं—Panini VI.33.134).

11. **Jasvane**, for the wicked ruler, who unjudiciously transfers the property from one hand to another (जस्वने भन्यायेन परस्वप्रापकाय बुद्धाय रणे—*Daya*; जस्वीति गतिकर्ता—Nigh. II.14).

13. यावपे = यवपे (तुआदोनां दीर्घोऽस्यासस्य—Panini VI.1.7).

14. भता = भत (संहितायाभिति दोषं—Panini VI.1.70).

15. **Dhinam**, of the doer of virtuous actions ; of the offerer of prayers (धोनो उत्तमानां कर्मणां—*Daya*. ; धातृणां स्तोतृणां कर्मणां वा—*Sayana* ; धीरिति कर्मणाम—Nigh. II.1.

Karudhayah, the upholder of the institutor of rites (कारुधायाः कारणां कर्तृणां यजमानानां धारयिता—*Sayana*) ; the upholder of technicians (कारुण्यां शिल्पीनां धारकः—*Daya*).

17. जही = जहि, leave, forsake, abandon. (भक्ताभिः पूर्वकृ दोषं—*Daya*.)

19. **Harayah**, the trained horses (like), हरयः सुकिञ्चित्ता भस्ता इव (*Daya*. ; हरयः भस्ता—*Sayana*.

Vrsa-rathasah, those equipped with strong chariot army (of charioiteers) (वृषरथासः वृषा वस्त्रवृत्ता रणः सेवाङ्गानि येषां ते—*Daya*.)

Vrsa-resmayah, equipped with shower-yielding reins (*rasmī* = ray or rein both) ; reins of horses strong enough for all successful operations. (वृष-रस्मयः रथमय इव विजयसूखवर्धकास्तेजस्तिनः—*Daya*. ; परिगायेरस्मयः व्रश्वा येषां वादुषाः—*Sayana*).

20. Dronam, the fast moving car or vehicle including airways (द्रोन द्रव्यानि येन विभानार्दयानेत् तत्—*Daya.*; द्रव्यम् रथं—*Sayana*).

Na वृम्णयः, like the sea-waves (वैरेण्यः समुद्रादि जल तरक्षा इव—*Daya*.).

21. Madhapeyeh, a drink to be taken along with honey, or a drink to be taken like honey (मधूपेयः समुन्नाश्च पाठ्योपेयः—*Daya.*, मधुपत् पाठ्यः—*Sayana*).

Vrsa sindhunam vrsabhab stiyanam

Stiyanah, (स्तियाः) means waters, so called from being collected (स्तिया पापो भवन्ति । स्तियापात्). The sprinklers of rivers and the rainers of waters (Nir. VI.17).

Similarly, *stipah* means guardians of waters or one who guards them who approaches him for his protection, (स्तिया स्तियापातः च च स्तियतन् पापातीति या, as in ग न स्तिया च भवति तनुषा:—Rv. X.69.4).

Contrary to the usage of *Stiya*, as in the Nirukta, the scholiasts interpret the word as “of the aggregated” (स्तियानां संहतानां स्तापरस्त्रज्ञानां प्राप्यप्राप्तिनां, of the movable or immovable, living or non-living—*Daya.*; स्तियानां दंपीशूतानां स्तापरस्त्रज्ञानां प्राप्तिनां—*Sayana*).

In this and the two preceding verses, we have a fascinating use of the derivatives of दृष्टि, *vrsa*, to sprinkle, to rain; Indra's horses are *vrsana* (वृषणः); they draw a *vrsa-ratha* (वृषरथ), and are guided by *vrsarasmayah* (वृषरस्मयः); again the steeds are *vrsana* (वृषण) who are always young (नित्य उष्णी), and Indra is *vrsan* (वृषन्), *vrs* (वृष्टि) and *vrsabha* (वृषभ), the showerer of rain or of benefits.

22. Panim, the denier, the businessman or trader, the stealer or trader of cows; an *asura* of the name *vala* (वल); the head of *panis* and hence also the *pani* (पणि वणिं पणाकागारं चतास्यमस्ते—*Sayana*; स्तुत्य अवगुरुं, the commendable business—*Daya*).

23. Ayam tridhatu divi rocanesa tritesu vindat amritam nigulham—The Soma becomes ambrosia (भूत) when received or concealed (निष्ठातु) in vessels at the three diurnal ceremonies (निष्ठातु संबन्धय रूपेन विभकारं), which ambrosia is properly deposited with the gods abiding in the third bright spheres or in heaven (निष्ठेऽपि विभि रोचनेत्)—*Sayana*.

Tridhatu, the world made up of three gunas, *sattva*, *rajas* and *tamas* (त्रिधातु उत्तरस्त्रमोदयं एष्व—*Daya*).

Tritesu, in the well known fire, lightning and the sun, the three forms of energy, the terrestrial, (frictional) ; the mid-spatial (electrical) and the solar (nuclear)—(त्रितेषु प्रकृतिष्व यज्ञिन् विद्युत् दूष्य—*Daya*).

24. The *Soma* (सोम) has been shown to be the source of the energies of Indra, who, when exhilarated with this Soma makes the dawn etc. (verses 23 and 24).

Dasayantram utsam, deeply-organized secretion; a well (source of water) with ten machines.

Utsam, water or milk having the property of flowing (उत्स उत्सरण-योनं पाप—*Sayana*) , well and the like, ever-streaming with water (उत्स कृपमिव जलेन विनन्न—*Daya*).

Dasayantram, body with the ten machines, that is, the physical body complex with five sense organs and five organs of actions, (organs and functions of the body which are the result of the nutrient furnished to the child by the matured milk. (*Sayana*). For ten *yantras*, we have : (i) चक्षुश्च धोत्रं च मनश्च गामच्च प्राणामानी हेऽहं इदं परित्यजः । द्वा प्रत्यञ्चायनु सीमी पित्तिर्गतिं तं मन्ये दक्षयन्त्वमूल्यम्,—the eye, the ear, the mind, the speech, two vital airs, the form, the body, the two creations inverted and direct—these are tenfold *utsas* or state of being (unknown supplementary quotations, the *khila*) , (ii) स यत्तदेहा यूक्तं ते नविर्बन्धित्यवमाते स्तुते स्तुते स्तोमे दक्षमं गृह्णाति (Ait Br. III.1) —the Soma is offered with nine texts to Indra and then this tenth) ; (iii) दम्भानव्युः प्रातः सक्ने प्रहान् गृह्णाति San.Br. XIV.2.

To Dayanada, the ten *yantras* are the five *tanmatras* or the subtle elements, and the five gross elements (स्थ, रस, पात्र, त्वचं, धृत्य, पृथिवी, जल, प्रग्नि, वायु and भाकाम).

Hymn-45

1. **Tarvesam,** one who readily gets control on those who injure others (तुर्वंशं हिष्ठानां पश्यकरं—*Daya*.) ; also see I.36.18, our notes.

Yadum, the man who exerts (यदुं प्रपत्तमानं नरं—*Daya*.) ; the one who exerts to deprive others of their property ; a robber ; an exploiter (इत्परवनाय परतोऽती युभेन्द्रियस्तं—*Daya*; see I.36.18) ; the names of two kings, who were in exile or captivity in the land of enemies (तुर्वंशं यदुं वैतस्यको चाजातो यद्युभिरुदयेषु इक्षित्वा—*Sayana*).

5. Ekesya, of the one ; of the needy (एकस्य पश्चात्प्रस्य—*Daya*) ; of the adorer or devotee (स्वेच्छा—*Sayana*).

6. Nribhib suvirah ucyase, you are glorified by men, O the bestower of male descendants.

Suvirah, endowed with or possessed of sons, grandsons and the like to be given (सुवीरः सोमनवीरिः पुत्रप्रीतिरिभिः स्तोदम्यो वावध्येस्पेत् इति—*Sayana*) ; the one who has the finest group of young and brave (शोभनवीरय यस्य सः—*Daya*).

7. Brahmanam, the great and mighty (प्राणं परिवृद्धं—*Sayana*) ; the one who knows all the Vedas (षटुर्दशिः—*Daya*).

Brahmavahasam, the one attracted by prayers (ब्रह्मनाशं प्राप्नुभिः स्तुति-स्मंक्षेपंहनीय—*Sayana*) ; the one attracted by, or the one who teaches the Vedic verses along with their meanings and accents (वेदानां एत्याद्य उच्चन्त त्वरणा प्राप्नते—*Daya*).

8. Pṛitanasahah, subduer of hostile armies (पूरुनापहुः ये पूर्वाः काहुहेना सहने हे—*Daya*; पूर्वाः यज्ञैवेनाः । वासाविग मवितुः—*Sayana*).

9. Adrikab, O wielder of thunderbolt, like that (हे अदिकः, जायुषा-रथनेन यज्ञिवेष्ट—*Sayana*) ; like the sun, the producer of clouds (वेष्टकर सूर्येन्द्र दत्तंगन—*Daya*).

Dṛḍhāni, the strongholds, cities or forces (इमहानिष्ठै दृढानि स्तिराप्यि पूरापि बन्तानि का—*Sayana*) ; definite and certain armies (इहूमानि विस्तरानिरीत्यानि—*Daya*).

Mayah, delusions ; snares ; enemy-devices (मायाः च वसुभिर्निर्भता—*Sayana* ; क्षणादि—*Daya*).

Ananata, O the unbending (used as an epithet of Indra) (हे अनानत, परद्विष्ट चर्योन्निकेत—*Sayana* ; अवृण चर्योन्न वन्दिरात् i.e. non-reconciling towards enemies and unyielding in war—*Daya*).

10. Abumahi, we invoke, honour or praise (धूमदि प्राप्त्यामः स्तुत एत्येः—*Sayana* ; प्रशंस—*Daya*).

Tam um (va, (उप दं ता), such as thou art; to you as you are.

11. धूषी = धूषि (दग्धोन्नतिः इति शीर्षः—Panini VI.3.134.)

12. Wilson gives the literal translation thus :

With praises, by our horses (पवंदिः) horses (पवंतः), food (पाजान्), excellent (अवाम्यान् अवणौयान् प्रवस्यान्) Indra by thee, we conquer deposited (हितः) wealth (धनः).

13. Bhare, in the battle (भरे सद्गमे — *Daya.*, *Sayana*; Nigh. II.17).

14. हिनुही = हिनुहि (संहिवायामिति सोर्पः—Panini (VI.1.17).

16. Vysakratub, the one with dominating learning or wisdom (सुपक्षः पूरा वस्त्रती कर्तुः प्रजा यस्य च;—*Daya.*) or the giver of rain (वर्षे कर्मा — *Sayana*).

17. Sivah, insurer or giver of happiness (शिवः सुखदोत्तर च दा मित्रपूर्वम् एन्—*Sayana*) ; auspicious, benevolent. (शिवः मेषसकारी, सवा सुखद्—*Daya.*).

21. Vajebhib, one equipped with food, learning etc. (पावेभिः विज्ञानालादि कारिभिः—*Daya.*).

Aavibhī, by the moving bodies, like the sun and moon (परिविभिः सूर्यचक्रम् भाविभिः—*Daya.*).

Gomadbhib, with cow, extensive land, or speech (गोमद्भिः प्रस्त्रभूमिः घेन्दुवान्मूर्त्तिः—*Daya.*).

Niyodbbhib, by mares (नियुद्भिः वडवाभिः—*Sayana*) ; by the definite reasons (निषिद्धतद्दुभिः—*Daya.*).

24. Kuvitsasya, a certain person who does much (*kuvit*) harm (*syaat*). (कुपितस्य कुपित्यहु चः स्यति हिनस्तोति कुवित्तो नाम कुपित्—*Sayana*); butcher or slaughterer of many ; the slicer (यः कुपित्यमहस्तनति विसर्जति तस्य—*Daya.*).

25. Matarah, mothers, worthy of reverence (मातरः मान्यताः—*Daya.*).

Vatsam na matarah, as parent (mothers) cows to their young ; just as cows low and proceed fondly towards their calf without delay (यता मातरो गावः पूर्वे पर्तमानं बतां शीघ्रमसिद्धत्वं, तद्वत्—*Sayana*). Alternatively, our prayers are being recited to you, in the same way fondly, as the cows utter their bellow when they look at their calf (पस्तवीया याचस्तवाम् घटिनेतृष्णः प्रभितः शब्दयन्ति स्तुवन्ति । यता गावो बत्सविष्टव्य हम्पारवं कृत्वन्ति तद्वत्—*Sayana*).

26. Dub-nasam, one who is lost or destroyed with difficulty ; not easily lost.

Asva-yete, behaving as a horse ; or one who desires horses.

Gavyate, behaving as a cow ; or one who desires cows.

You are (the provider of) cow to one who wants a cow and horse to one who desires a horse.

28. Gavabhus dbenayah, milk-cows (*dhenayah* giver of milk—ऐज्ञः; दुष्कराद्यः—*Daya*, ऐज्ञः; धोत्रः—*Sayana*).

29. Vivaci, the function, the *yajna* or sacrifice, in which various praises and prayers are repeated (विवाचि विविधा; स्तुत भास्तारिका यापो यत्तिन् अवैत्तिन्—*Sayana*; विविधार्थत्यापं प्रकाशिका वापो यस्तिन् अवहारे—*Daya*).

30. Brubuh rahistbah, most elevating praise (वाहिष्ठः यस्तमः स्तीमः स्तोमः—*Sayana*; वाहिष्ठः प्रतिशयेत वोध स्तोमः प्रशंगास्तो अवहारः, the most praiseworthy function—*Daya*).

31. Brubuh, the architect (चृः ऐता—*Daya*.); the technician in the service of Panis (पूर्वनिः पणीनो तत्ता—*Sayana*).

Brubuh paninam varsisthe murdhan adhi asthat, Brubu or the technician stood over upon the high place, as if it were on the forehead of the Panis. Panis are traders or merchants.

Uribhakso na gangyah, like the elevated bank of the Ganga (गाढ्यः गंगायाः कूले उन्नते भयः इसो न कदा इव उसः विस्तीर्णः सन्—*Sayana*).

Gangyah, Dayananda derives the word from गं (gam), the earth, the one who goes to the earth is *ganga*; and approaching that is *gangyah* (i.e. also *ganga* is so called from going (वृ एव गं गं चमनात्—Nir. IX.26). 31-33. These three verses form a *trīta* (त्रिता) in the praise of

the liberality of *Bṛbu* to Bharadvaja, the ṛsi or seer of the hymn (*Sayana*). Sayana calls *Bṛbu* as a *takṣa* (तक्ष), the carpenter or artificer of the Panis. See *Manu X.107* for the legend :

परहाजः शुभातस्तु सपुत्रो विजने वने ।
दद्धोगां प्रतिज्ञाहृ वृद्धेस्तक्षो महायज्ञः ॥

The illustrious Bharadvaja, with his son, distressed by hunger in a lonely forest, accepted many cows from the carpenter *Bṛbu*. This story or legend has been concocted much later in history to show that whilst in distress, one can accept assistance from persons of a low caste even. (See *Nitimanjari* also for a similar legend). There is another way of looking at the legend : even a person, low born, can rise to high statures by liberality. Sayana says : a person inferior by caste becomes everywhere distinguished by generosity (जारितो हीनोऽपि वानुत्पाद् सर्वत्र धेष्ठो मयष्टि).

Hymn-46

1. See Yv. XXVII 37 also.

Kasthasu arvatab, places where horses encounter (*Wilson*) ; (काष्ठासु, in the cardinal directions; काष्ठासु दिशु—*Daya*.); in the quarters or regions of the horse, where horses are engaged; or according to Sayana, the battlefields ; काष्ठात् यथास्या कास्या रिष्टिं तात् काष्ठात् संशासेष्य पूढकामम्—*Sayana*). Mahidhara separates the two words and explains them as men invoke thee for victory.

Just as a charioteer to horses, so may we invoke you alone in all directions (सार्वप्रिय लो काष्ठात् दिश् स्त् हृषामहे—*Daya*.).

2. *Adrivah*, the wielder of thunderbolt;—the same as *vajra*—*hasta* (धर्मिः वज्रात् । यथाहृत्वं वज्राहृत् । यहा गादृणात्यनेत्यक्षि रक्षनिः, वद्वन्—*Sayana*); like the sun, shrouded with cloud (मेघपूरुषवैद् वर्तमान—*Daya*.); (विष्व वज्रहृत्व परिवः चक्र, all the terms are vocative).

Satra vajam na jigyuse, abundant food to him who is victorious (सत्रा महत्प्रभूतं वाऽन न सन्तिष्व, निष्पुये वित्तन्ते पूर्णाय भोगाय—*Sayana*).

Satra, by truth (सत्रा सत्येन—*Daya*), abundant (महत् प्रभूतं—*Sayana*); together with protection (स+वाणम्, *Mahidhara*, Yv.XXVII.38).

Mahidhara gives a peculiar explanation to *jiguse* (जिगुषे), valorous, not as applicable to a man but to a horse or elephant (हस्ताय दृष्टिने).

3. Satraba, the destroyer of mighty foes (सत्राहा महतां दद्वृष्टो हृता—*Sayana*); days of truth (सत्य दिनानि—*Daya*.).

4. Reisama : such form as the Re exhibits ; such in form is Indra ; a vocative for addressing Indra (ऐ इचोपम इत्या सम इष्यादुर्गं स्वं प्रतिपाद्यति रात्र्ये रुपेन्द्र—*Sayana*) ; venerable and to be honoured like Rea (इत्यातुल्यं प्रशंसनीय—*Daya*.).

Tacusa, apsu, srye, in the bodies (posteriority), in waters, and in the sun; i.e. protect us in the battles of life so that we get abundant of posterity or descendants, waters and sunlight for our life. (descendants to work on our agriculture fields, water for irrigation and solar light for a good harvest).

6. Vithara, the painful ; accompanied with pains (विष्वरा ज्योत्युक्तानि—*Daya*.); carsanti-saham, the subduer of men or of enemies (चर्यंशीर्दुर्चर्यंशीनां शत्रूपूत्रानां प्रजानामनिभित्तिर—*Sayana*, शत्रुघ्नेनाया; चोरारे—*Daya*.).

Pibdana, the raksasas, from their uttering the inarticulate sound, Pip-Pip. (पिबदना पिबदनादि रक्षासि । पिहितमन्धस्तं शब्दगत धृति पिबदनानि—*Sayana*); the armies of enemies worth being crushed (पिष्टुर्हर्षिणि शत्रुसंन्धानि—*Daya*.).

9. Tridhatu saranam trivarutham,—*Saranam*, a dwelling, a place of shelter (पारणं शाश्वतिं योर्य—*Daya*. ; पारणं गृहं—*Sayana*).

Tridhatu, made of three materials, wood, brick and stone (usually the three metals are copper, silver and gold, चप्प सूक्ष्मरजततामा पारदोषं पर्त्येत्तत्—*Daya*.).

The following groups of three have also been considered: (i)three kinds of beings; gods, men and spirits, देव, मनुज, पितृ (ii) three precious articles: gold, silver and diamond, (iii) the three states of being: इच्छा, क्रिया and प्रयत्न, desire, avarice and action.

Trivarutham, a dwelling offering shelter or protection against three atmospheric conditions, heat, cold and rains (त्रिवरूपं गोदोष्यवद्यात्मानम्—*Daya*.; वृत्याणां जीतातप वर्षाणां वारकं—*Sayana*).

10.11 स्मा=स्म ; (निषावस्य ऐति दोषः Panini VI. 3.135);

12. Priya Sarma pitnam, pleasant abode of their progenitors ; the beloved places in relation with progenitors (प्रिया प्रियाणि यमं यन्मणि स्यानानि पितृणां जनकानां संबन्धीनि । तेरजिगानीति यावत् । एवानि य विरचनते यद्युणो पुरस्ताद् विस्तारयन्ति । परित्यजतीति यावत्) ; they spread out or rest their persons ; or they spread out before the enemy the sites won by their forefathers until they abandon them ; perhaps it should be, as Wilson says, until they, the enemy, desist from the attack—*Sayana*).

Chardih acittam, the unsuspected defence (छर्दि' यहै प्रचित्तं वेदनरहितं—*Deva*) ; or armour unknown by enemies (छर्दि' भाइतं मायुणा निवारकं क्षवचम्, प्रचित्तं पश्चमितातं यथा प्रवति तथा—*Sayana*).

(The unknown armour is solicited when a charge of horse takes place ; it may allude to the superiority of the arms of the *Aryas*, the mail worn by them being unknown to the *Dasyus* or barbarians, like steel helmets or cuirasses of the Spaniards to the Mexicans and Peruvians—*Wilson*).

Hymn-47

For verses 8, 13, 16, 26 and 29, the Nirukta references are : 8 (VII.6) ; 13 (VI.7) ; 16 (VI.22) ; 26 (IX.12) ; and 29 (IX.13).

This is a hymn with numerous *devatas* (deities) :

For 1-5, *Soma*; for the first quarter of 20th, gods (*lingokta devatah*) ; of the second quarter, the earth; of the third, *Bṛhaspati*, and of the fourth Indra, of 22-25, *Prastoka*, the son of *Śrṅjaya* (*danastuīl*, praise for liberality) ; of 26-28, a *tīra*, ratha or chariot ; of 29-30, *dundabhi* or drum , Indra is the deity of the rest.

1. Ahavesu, in the battles (*Daya*, आहवेषु संभासेषु ; Nigh. II.17).

Rasavan = *Saravan*, full of flavour ; juicy (रसवान् सादवाश्च भवति—*Sayana* ; यदोषषि ग्रहस्तरस प्रवृत्तः—*Daya*).

Svaduh, tasty (स्वादुः मुस्तादयुक्तः—*Daya*).

2. Sambarasya, of Sambara (an *asura*, *Sayana*) ; of cloud (क्षम्बरस्य मेषत्प्य—*Daya* ; Nigh. L10).

Vṛtrabatye = *Vṛtra-turye*, in the battle (Nigh. II.17 ; वृत्रात्ये मंगामे—*Daya.*) ; during the time of killing of Vṛtra (वृत्रात्ये पृथग्ननकासे—*Sayana*).

Cyautas, strength (चौला चौरसानि शसानि—*Sayana* ; *Daya.* ; Nigh. II.9).

Navatim-bava, ninety-nine cities or forts.

Dehyali, smeared or plastered (देहुः शिरा—*Sayana*, as if the cities consisted of stuccoed or plastered houses. Ninety-nine cities of Sambara have been frequently described.)

3. Saturvibh, पट उर्बी, six vast conditions ; lust (काम) ; anger (ओम) ; greed (नोम) ; attachment (भीम) ; pride (भद्र) and jealousy (रिप्पी) ; also the six : heaven (दी), earth (पृथिवी) ; day (पूर्वः) ; night (रात्रिः) ; water (मात्रः) and plants (ओषधयः)—*Sayana*. [पट उर्बी, पटविधा पूर्वी, the six types of grounds, —*Daya.*].

4. Tisrsu, three principal receptacles, plants, waters and cows (तिस्रपु सीधधीष्टम् गोप् च—*Sayana* ; earth, water and fire (भूम्यादिषु—*Daya.*) ; also safety, light and happiness (पश्च, ज्योतिः and स्त्रः).

Soma as moon should not be confused with *Soma* as a plant. Also compare with त्रिभिर्मां प्रोपयोः; सोम विश्वास्त्वमपो यजनयत्तर्द गा। त्वचा तत्पौर्वतरिण्यं त्वं ज्योतिपा विद्मो चर्वय—I.91.22.

5. Skambhanena, by the support (स्कन्धयनेन चारणेन—*Daya.* ; also by the mid-space (स्कन्धयनेन स्तम्भन चारणेन मध्यवर्तिनान्तरिसेण—*Sayana*).

6. Madhyandine savane, in the midday (or noonday) rite—*Sayana* ; in the functional activity of the midday (माध्यन्दिने गृष्ण विने भये सुवने वेरणे—*Daya.*).

7. Vasyah, excellent riches (वस्त्रः वस्त्रीयोत्तिष्ठयेत् शूलु धनं—*Daya.* ; वसीयः वेष्ट धनं—*Sayana*).

Vamanultib, the one whose policy or strategy is appreciated (वायनीतिः यामा प्रवृत्तिरा नीतियस्य च—*Daya.*) ; a careful guide to desirable affluence (वामानां वनवीपानां धनानां देता चना धन्मवर्द वेष्ट्याप्नो पर—*Sayana*).

8. R̄vā ta īd̄ra sihavirasya bahu, O Indra, the two arms of the mighty one are stable. The phrase has been cited in Nir. VII.6 to show that sometimes gods are so described as if they are anthropomorphic, and they are praised in reference to their limbs (स्त्रा त स्त्रै स्पर्विरस्त् याहुः).

13. Asme arat cit dvesab sanutah yuyotu, may he secretly separate the enemy even when far from us ; i.e. from us in the oblique (*asme* used in the sense of *asmad*, see Nir. VI.7, for the critical usage of *asme* (अस्मे) in different connotations. Dayananda uses *asme* for *asmakam*—पत्तमे पत्ताकम्).

14. Apah gah yuvasse sam indur, here *apah* are waters Sayana interprets in the sense of *vasativali* (एषः पस्ती वसतिलिः) waters: the portions of waters taken from a running stream on the evening previous to the ceremony, and kept in jars in different parts of the sacrificial chamber, to be mixed with Soma—see Katyayana, Sutras 8, 9, 7-10, Yv. VI.23, and the Taittiriya Yajus, Prapathaka III, Anuvaka 12 (Wilson).

15. Iim, ई, the supreme Lord, attainable (ई प्राप्यन्वयं परमात्मानं —*Daya*; ई मिति पवनाम Nigh. IV.2; ई एतमित्तं—*Sayana*).

Kyoti purvam ap̄aram, makes first the last and vice versa (कृणीति शुर्ये प्रथमं भवते परिचयं—*Daya*); the principal singer becomes ordinary, and the ordinary one becomes the principal (य ग्रहम भासी गृह्णः स्तोतः तं जपन्वयं फरोति, यस्त्वं जपन्वयः स्तोतः तं भूज्यं फरोति—*Sayana*).

16. Edhamana-dvit abhayasya raja coskuyate visah Indrah manusyan—hating the impious, king of both, Indra offers to tribes and men. He scatters the impious, and hates them always who do not press the Soma juice. He distributes wealth among the Soma-pressers. King of both (उभयस्य राजा), i.e. the king of celestial and terrestrial wealth. The two words *coskuyamana* (चोष्कूयमाण, Rv. I.33.3) and *coskuyate* (चोष्कूयते) are reduplicated forms. (घृष्माना पहुङ्कृष्टप्रसुत्वः । सुन्तो इम्यात्वाति । उभयस्य राजा । दिष्टस्य च पार्विवस्य य । चोष्कूयमाण इति चोष्कूयतेऽन्तर्विवर्ततम् —Nir. VI.22).

18. Rupam rapam—pratirupo babbhuva, Indra has assumed various forms (compare, परिनर्दयेतो मूर्खन् प्रविष्टो स्यं अस्मं ग्रहितस्मी रम्भव, *Katha Up.* V.9)—Indra (the resplendent soul), then becomes the same as Agni, the Lord adorable, or Visnu, the all-pervading, Rudra, Lord of

supreme vitality, or any deity to be adored. While interpreting the Vedic verses, this point is very significant ; Indra, Varuna, Agni, Mitra, Bhaga, Visnu, Rudra, Aryaman, whether taken as singles, or in pairs or in groups of three represent different phases of one and the same Lord,—a pure form of monotheism, neither atheism nor pantheism ; cf. *ekam sad vipra bahudha vadanti*—एकं सद् विप्रा बहुधा वदन्ति—I.164.46).

The phrase is applicable to the lower self as much as for the highest supreme. The lower self, the soul, transmigrates into the bodies of different species, and there it functions according to the new environments, essentially remaining the same. The physical body of man has ten thousands and more nerves, whereby the soul receives the impulses and communicates with the outside world. (हे मनूष्या ए इन्द्रो नायाः प्रति चतुर्णाम स्वं रूपं प्रति रूपो बभूव पुरुषः ईरते तदत्य स्वपिति । यस्ताऽत्य हि दशसत् शरो यूक्ताः परीरं यत्हन्ति लक्ष्यं सामर्थ्यं परते—*Daya*).)

Indra, is also identified with the Supreme Lord, *paramesvara*, the first cause in creation, ('इदं परमेष्वरं' इत्यस्य पातोर्यजुगमात् इदं परमात्मा—*Sayana*).

19. *Harita*, pair of horses (हरिता हरणीलाकर्षी—*Daya*), yoked to the chariot of body—the five sense organs—a wise charioteer is one who keeps control over his horses ; that person alone enjoys who has a control over his senses and sense-lingerings.

Tvasta, an appellation for Indra, who is either the supreme Lord or the lower self (त्वष्टा अकृची वीजः—*Daya*) ; the enlightened Indra (त्वष्टा दीप्त इतः—*Sayana*).

20. चिकित्सा = चिकित्स, भव सहितायामिति दोषः—Panini VI.I.70).

There is a myth attached to this verse ; Garga, who is the seer of this hymn, it is said, lost his way in a desert ; thereon, he recited this hymn, invoked Bṛhaspati and Indra, as a result of which he regained his road. —A mere conjecture without a basis.

Agavyanti Esetram, a place devoid of the pasture for grazing cattle (यग व्यूहि पणोन्तरं गोसंचार रहितं निर्जनं सेषं देह—*Sayana* ; *gavyanti* is also a measure equivalent to two kosas or four miles = 6.4 kilometers (पणव्युति क्षेत्रद्वयं परिमाण रहित—*Daya*).

21. **Uda-vraje**, a country into which waters flow ; or a country of this name (उद वर्जे । उदकानि धूरत्यस्मिन्नित्युद वजो वेशविवेषः—Sayana ; उदकानि प्रजन्ति वस्मेस्ततिभ्यु—Daya.).

Sambaram, to the cloud (Nigh. I.10) ; see previous notes on it.

22. **Prastoknb.** one who present (प्रस्तोकः यः प्रस्तोति—Daya.).

Divodasat. the giver of light (दिवोदासात् प्रकाशदात्—Daya.).

Atithi-gvasya, the care-taker of guests ; one who comes to guests for helping them (अतिथिग्वस्य योऽतिथोनामच्छति तस्म—Daya.).

Dasa-kosayih, lands pertaining to gold of ten treasures or of ten boxes (दशकोषयो दुर्यन्धूर्णन् दशवंश्याकान् फोणात्—Sayana ; कोषयो याः कोण्यानि ता भूमीः—Daya.).

23. The verse refers to the liberality of a rich king who gives away a large number of horses, and big quantities of gold, clothes and food.

Hiranyapindan, gold slabs.

Dasa kosan, ten bags, purses, or chests full of gold (दशकोषान् दशवंश्याकान् हिरण्यपूर्णन्—Sayana ; दशगृहान् पूर्णन्—Daya.).

Adhibbojana,—here *bhojanam* means wealth or riches (भोजनमिति धननाम—Nigh. II.10 ; परिष्ठ धनं येषां मूलम्—Sayana).

According to traditionalists, **Prastoka** (प्रस्तोकः). **Divodasa** (दिवोदास), and **Atithigvyan** (अतिथिग्वन्) are the names of one and the same person.

24. **Atharvabhyinh**, the preceptors, the non-injurers (परपरेभ्यः अहिंसकेभ्यः—Daya. ; the seers of the family of Atharva—Sayana).

Payave, for the civic guard (पायवे पासनाम—Daya.) ; **Payu** is a brother of Garga (Sayana).

Asvathah, the chief of a trust (प्रस्वतः योऽग्नुते सः—Daya.) ; the one with horses (प्रस्वयः अश्वयानेतत्संज्ञः प्रस्तोकः ; the same as Prastoka—Sayana).

26. *Suvirab*, with good children, or with brave soldiers (गुरीर शोभन्वोरे शूरमटे दुसादिमिर्युक्तश्च भव—*Sayana*).

Gobhilb, with cow products like hide etc. (गोमि: गोविकारैचर्चर्मिनः—*Sayana*) ; one full of learning and knowledge (गोमि: सुशिक्षितमिवर्णिनः—*Daya*.).

For this verse, see Yv. XXIX.52 ; Av.VI.125.1 and Nir. IX.12.

Lord of forests, our friend, promoter and a noble hero, indeed be firm in body. Thou art girt with cowhide, be strong. May Thy rider win what is to be won. —a noble hero, i.e. a blessed hero (हुरीरः कस्याणवीरः) ; be strong, i.e. be very firm (पीलयस्त्वेति गस्तमस्तु) ; win what is to be won, i.e. what is worthy of winning (गास्याता है जयतु जीवन्वानि)—Nir. IX.12.

27. *Gobhilb pari-avrtam*, all round surrounded by cowhide or rays (गोमि: फिरणं भावृतं पाञ्चालिसं परि सर्वतः—*Daya*. ; encompassed by the cowhide, गोमि: गोविकारैचर्चर्मिनः परि परितः भावृतं पावेष्टि—*Sayana*).

28. *Marutam anikam*, army of people (*Daya*.); precursor of Maruts (*Wilson* ; मरुतां एतसंज्ञानां देवगणानां मनोकं पदमूर्तं तदन्धीमगामी—outstripping in speed—*Sayana*) ; principal or leader (मुख्य—*Mahidhara*).

Mitrasya garbhah, in the midst of the activity of vital breaths (मित्रस्य प्राणस्य गग्नः पञ्चत्यः—*Daya*.). *Sayana* endeavours to make sense of, by saying, the car is to be considered as contained by *Mitra*, the ruler of the day, as moving by day, whilst by *nabhi* of *varuna*, it is intimated to be a fixed point or centre for the deity ruling over the night, when the car of *Indra* or *surya* stands still.

Mahidhara derives *garbha* from √ ग्र, gr to praise, and considers *mitrasya garbhah*, equivalent to *suryena stuyamana*, सूर्येण त्यूयमान्, to be praised by the sun. *Nabhi*, he derives from √ नभ्, *nabh*, to injure, and translates it as the weapon of *Varuna*.

On these interpretations, *Wilson* comments : both Scholiasts labour superfluously to attach meaning to what was never intended to have any. —

29. Fill earth and heaven also with thy roar. Let the immovable and the movable think of thee everywhere. Besides, O drum, together with *Indra* and the gods, keep off the enemy farther than afar.

This is quoted in Nir. IX 13 (ऋष्वासय् पूर्विषो च पितृं च । गृहा एते पोर्यं मन्यताम् । विभिर्त्वं स्पावर अस्थमं च यत् । च दुर्लुगे सहवोपण इन्द्रेण च देवेन्द्रेण । दूरादृत्वापरोपय शब्दः, i.e. stationary and जगत्, that are non-stationary ; think highly of thy loud call, O drum, associated with Indra and the gods, disperse the enemy farther than what is very far).

30-31. The two verses and also verse 29, refer to drum and its sounding as a signal. They have wider meanings than merely war signals. The war, the battle, the conflict, they refer to is not the conflict against political powers. This conflict refers to the inner struggle against vices of our own, the evil forces which overpower us in our weak moments. The conflict eternally continues in our subconsciousness and at various levels of our awareness. It is in the recovery of our lost or stolen cattle, Indra, the super-consciousness, ultimately becomes victorious. The horses, the chariots, *māruts*, *sambara*, *vṛtra* and other terms should be taken in this context. How desperate and critical becomes the situation when one has to say, "We have wandered into a desert where there is no track of cattle : the vast extent earth has become the protectress of murderers." (20).

The verses 29-31 recur in Yv. XXIX. 55-57.

Hymn-48

2. *Napatam*, the one who does not destroy or cause the decline (नपात व्यपातवि तारमापात—*Daya*.) , a son (नपातं पृत्रं प्रवृत्तिष्ठित्यनुपस्थात् प्रदेवामेत्यवं—*Sayana*) ; (*urjah napatam*, the son of strength ; the one who does not cause the decline of strength or power—*Daya*.).

5. *Apan*, *adri*, *rta*, and similar terms like *mathitih* according to traditionalists refer to the water prepared to mix with the *Soma*, known as *vasativari*, the stones for grinding the *Soma*, and churning or attrition for the production of sacrificial fire. (पाप वस्तीवर्याद्विः) .

Apah, water (Nigh.I.12).

Adrayah, stones ; also clouds (पद्मः पावाणः—*Sayana* ; पद्मः मेपत्—*Daya*. ; Nigh. I.10).

Vanah, woods, or woodsticks for fire ; also rays of the sun (पना पश्चाति वाप्तानि च—*Sayana* ; पना किरणाः—*Daya*. , Nigh. I.5).

Ritasya, of water, (Nigh.I.12) (शतस्य यज्ञस्योदक्ष्य चा—*Sayana*).

6. Urmyasya, in the nights (उर्म्यासु रात्रिषु—*Daya*; Nigh.I.7; रात्रि नामेतत्—*Sayana*).

The smoke (पूमः) or the dense water vapours proceed to midspace in the form of clouds, and as smoke goes to heights, its generator, *agni*, as if also goes along with it. (पूमो हि वेषात्कना परिषतः सत् धन्तरिष्ठे गच्छति । काप्यकारणयोरमेदं विवरणा तद् गमनभग्नायपचयेत्—*Sayana*).

8. Satam himab, a hundred winters or a hundred years (शतहिमः शतं हेमन्तान् सप्ततारान्—*Sayana*; शतं हिमः पूर्णोहेमन्तान् तून् चा—*Daya*).

Purbhih, by protections (पूर्णिः पात्रं—*Sayana*); by cities (पूर्णिः नगरे—*Daya*).

10. Tokam-tanayam, the infant (तोकं सद्योजातमपत्ति, the newly born child—*Daya*) and the tender (तनयं सुकृतार—*Daya*); both the words mean usually the son, but in the Veda, usually they occur in pairs, often interpreted as sons and grandsons (तोकं पूत्रं तनयं पौत्रं च—*Sayana*). But both are synonyms (तुकं, तोकं, तनयः, तोकम्, तनम् as यपत्यनामानि—Nigh.II.2).

For the use in pairs, see :

तोकं तनयम्, *tokam-tanayam*—

I.64.14; 92.13; II.25.2; VI.13.6; 48.10;
VII.56.20; 60.8; IX.74.5.

तोकस्य-तनयस्य, *tokasya-tanayasya*—

I.100.11, II.30.5; IV.24.3; VI.19.7; 44.18;
VII.82.9.

तोकाय-तनयाय, *tokaya-tanayaya*—

I.114.6; 189.2; II.33.14; III.53.18; IV.12.5;
V.53.13; 69.3; VI.1.12; 50.7; VII.52.2; VIII.9.11;
X.35.12.

तोके-तनये, *toke-tanaye*—

I.114.8; IV.41.6; VI.25.4; 31.1; 66.8;
VII.67.6, 84.5; 85.5; VIII.23.12; 71.13;
X.147.3.

योकेपृतनम्युं तोकेत्यानयेन—
VII.46.3.

11. Sabah-dugham dhenum, the milk yielding cow (सबहं घामः सबरिति पदतो नामः ; *sabah* = milk ; घामरणेत्यपूरक्त्य पदतो दीर्घाते धेनुं वाप्—*Sayana*).

The milch cow, *dhenu*, is here introduced since the milk is the appropriate offering to the Maruts, the deities of a series of verses (11-15 etc.) in this hymn, or as an offering to *Pṛśni*, the mythological mother of the Maruts, in the form of a cow, (पृश्णः = गौः = गः; the sky, Nigh. I.4).

Dhenum, is also speech (विनुरितिवाङ्नाम्—Nigh. I.11 ; सबहं पां चनं-जामना प्रसूरितो, the fulfiller of all aspirations—*Daya*.).

12. Sumnaih eva-yavari, traversing the sky shedding delight (सुन्नीः सुप्ते एवयावरो दुष्पतितातिका—dispeller of troubles by giving delights.—*Daya*.).

Sumnaih, with the means of happiness (सुन्नीः सुवीर्तेषुपूर्वैः—*Sayana*).

Eva-yavari, from *eva*, एव, who or what goes, as a horse, or the water of midair, the rain ; and *yavari*, who goes with, i.e. who proceeds with rains, giving pleasures to others (एवयावरो एवंत्यपिररक्षयं व्यपस्थापते एवर्केवा सह यान्तो भान्येयामपि सूक्ष्यार्थं वृद्धित्वतः सहागच्छन्ती तां विनुपूषाचव्याप्—*Sayana*).

13. Bharadvajaya, for Bharadvaja, for the possessor of enlightenment (भरद्वाजाय वृद्धिविजानाम्—*Daya*.). Milk for him ; a twofold blessing (द्वितीय) ; the cow which gives milk to universe, and food to sustain every one.

15. Marutam, like the band of men (पारते भनुष्याणाभिदम्—*Daya*. ; मरुतं पृष्ठमीदुभे—*Sayana*).

Sardhaḥ, strength (षडः = सर्व—Nigh.II.9).

16. Samsisam nu te apikarne, close to your ears I speak your praise (lit. I celebrate thy praise quickly at thine ear) (रसियं प्रसेम्य तु एषः कै तत्र वापिकर्णं भान्नादित वात्रे—*Daya*.).

17. Kakonibiram, the progeny of crows (*Wilson*) ; the protector of crows (काकन्बोरं काकाना पतरं—*Sayana* ; काकाना गोपः—*Daya*).).

Vanaspatim, trees, banyan and the like (वनस्पति वृक्ष—*Sayana* ; वनस्पति पटादिक—*Daya*).

एया एव (निपातन्य चेति शोर्पं—Panini VI.3.135).

Kakambarim vanaspatim nia ut vr̥bah, may you not uproot the trees sustaining crows (ना काकानां शोर्पं उत् रुचेरमे वटादिक्ष—*Daya*) ; uproot रुत, Pusan, the forest lord with its progeny of crows. By metaphor, it alludes to the Rsi and his family, children and dependents (अत्र शुद्धीश्वरहितमस्मानं वृपव्याघव वनस्पतिस्येन स्पृयत् तस्यानुगात्राक्षास्ते—*Sayana*).

Eva caṇa grīvah 2-dadhiate vēb, as fowlers set snares to birds.

Sayana translates *grīvah*, as snares (वासनि), of the nature of net, an unusual interpretation (दीया : निरन्तरनारथस्यापयात् वन्नतीर्णि दीया वासनि : यथा त्वाणि पैः पक्षिणो हस्तामं चैका दामानि जाहल्पाणि आशयते गृह्णता निरप्तते तैर्भव निर्वितः पक्षिणो हरत्ति दृष्टमस्मान् वन्नयोगामये नालुमां हायोंत्—*Sayana*).

18. Dr̥tēh-īra, as that of cloud (इते इव मेषस्येन—*Daya*. वृत्तः = मेषस्याम्, Nigh. I.10) ; *dr̥ti* is also a leatherbag ; a container made of skin.

Dadhānavarab, containing curd (दधन्वत् एविनतः—*Sayana*) ; of the one which holds with grip (दधन्वतः दृख्लेन धरु—*Daya*) ; also, of the one who possesses noble characteristics as love for learning etc.—दधन्वतः दिव्यादृप्तां परंणो धारकस्य—*Daya*).

Sayana maintains, according to tradition, that a skin of curds is always carried in Pusan's chariot.

22. *Sayana*'s interpretation that heaven, earth and milk of Pṛṣṇi having been once generated stay on for ever, and are not generated again is against the Vedic concept of succession of worldly existences.

Pr̥syohā dugdham, milk of Pṛṣṇi, mother of the Maruts, i.e. the cow-divine ; from whose milk, the Maruts were born. (पृस्त्रिये पै पयतो मरुतो जाता—Tait. S.II.2.11.4.)

Tat anyah na ann jayate, not born again like that (तत् ततः परम् चन्द्रः परम् पश्यते तानु जापते तत्तत्त्वसो नोतपत्तो—Sayana).

According to Dayananda, the entire universe (which includes the sun (पूर्णः), earth (पृथिवी) and mid-space stellar bodies (पृथ्वीः) is created by the Supreme Lord, who stays aloof and is not born along with the creation (तत् चन्द्रः; He remains aloof ; न पनु जापते and is not born in the same way ; गेतेस्वरेण सूर्योऽकिं जगद् पृथ्वेषु त्वाचते स एताः सूर्याः सह न जापतेऽस्मा मिन्न चन् सर्वं सद्यो अनयति—Daya.).

Hymn-49

For verse 8, see Nir. XII.18.

1. Mitra-Varuna, मित्रावरुण—When used in pair may mean the pair of *prana* and *udana*, the two vital breaths, (ii) the pair preceptor and teacher ; (iii) the pair of the sun-divine and ocean divine ; (iv) Lord of protection and of venerability,—one Lord but with a pair of attributive characteristics ; (v) pair of energy and plasma, and (vi) Lord, the source of light and the source bliss (L17) ; see notes on I.2.7, whilst Varuna is the excellent or chosen one, Mitra is friend also. These terms are the names of the Sun also.

Mitrab, (मित्रः) is so called because he protects (आपते) from destruction, or because he runs (रनति), measuring things together ($\sqrt{व}$ धी) ; in this sense, the sun also ; or the word is derived from the causal of *mid* ($\sqrt{विष}$), to be fat, (Nir. X.21 ; see Rv.III.59.1, मित्रो जनाम्बातपत्ति). Also see notes on I.1.7.

Varuna, along with *Vayu* is known to be the deity of the middle region (Nir.X.I) ; he is so called because he covers ($\sqrt{व}$ ृ). Varuna sends forth the cloud, whose door opens downwards. He is the sovereign king of entire universe (भूमनस्त्व राजा), who moistens earth as rain does barley (Rv.V.85.3). Varuna is atmospheric or celestial deity is a controversial question ; usually rain is mentioned as a function of the sun. The controversy is clarified by the verse Rv.VII.41.2, where he is regarded as belonging to the middle region (मध्यमो महाता). See notes on I.1.7.

According to Sayana, we have also the same (मित्रावरुणः मित्रः प्रतीकेऽसाधको वस्त्रः पापान्तिकारयिता, i.e., Mitra is one who measures out and Varuna the one who protects against sins and ills).

Agni, for this see earlier notes, (I. I. 1.); Lord or a person, shining or glorious like fire is also *agni* (अग्निः प्रज्ञरिय देवत्वी—*Daya*.).

2. Visah-visab, between people and people, i.e. belonging to every man (विषः विषः प्रजाया प्रजाया दृष्टे—*Daya*; सर्वस्या प्रजायाः—*Sayana*).

Kuvatyoḥ, of the two young (man and woman); i.e. bride and bridegroom; here earth and heaven (पुरात्मोः दावापृथिव्योः—*Sayana*; मुरावस्या प्राप्तयोः त्सी-मुखयोः—*Daya*).

Divah sīsum, the child of the celestial region (दिवः शिरः दूसोकस्त पुत्र—*Sayana*); child of a cherishing one, कर्मनीयस्य बालर्ण—*Daya*.

Agni or fire is born of the celestial region (see दिवस्मरि प्रयं च यज्ञे अग्निः—Rv. X. 45. 1.). Also see त्वं पूर्वो गच्छि यस्तेऽविघ्नत् Rv.II.1.9).

Strbhīḥ, with stars (स्त्रूपि नक्षत्रादिभिः—*Daya*). The word *star* is derived from this word, which has been used only in plural.

Duhitara; the two daughters, night and day, since they are directly or indirectly associated with the rise and the setting of the sun (दुहित्य दुहितरौ। सूर्यं हि चहोरात्मदेविमाप्तः किंवते—*Sayana*).

Kavim iyakṣasi prayajyo, show favour to the sage. Here *prayajyo* (प्रज्ञर्णो) is vocative; addresses to Vayu (wind); *Kavim*, the intelligent adorer (कविः आत्मदर्शी; कवि देखाविनं स्तोतरां—*Sayana*; कवि विहायनिन आन्तर्प्रर्ण—*Daya*.).

Iyakṣasi, worship or adore with riches (इयक्षसि धनेष पूजय—*Sayana*); meet or attain (एषस्ति सुगच्छते प्राप्तोषि था, इयक्षरीति परिकर्मा—Nigh.II.14—*Daya*.).

6. Jagad a Kṛṇudhvam, multiply the moveable (wealth). It may mean moveable, and immoveable, both types of organic kingdom (vegetable and animal life). (षष्ठ् स्त्रावत वंगमास्तमर्ण सर्वं ग्रामिजार्ण—*Sayana*).

Purisani, the widespread waters (पुरेषाणि पूरकान्वयकानि—*Sayana*; उद्ध-कानि; पुरीषस्त्वरक नाम—*Daya*.) Nigh. I.12

7. Kamyē; daughter; the one to be cherished or loved (कम्या कर्मनीया).

Sarasvati, one possessing divine knowledge (सरस्वती विज्ञानाद्‌या—*Daya*).

Dhiyam, the sanctioned deities ; the intelligence or wisdom ; a noble act (धियं गास्तोत्रा प्रगामृतम् कर्म वा—*Daya*. ; प्रस्तरीयं प्रगाम्यं कर्म—*Sayana*).

Gnabhib, by the well-disciplined speeches or words (ग्नापि: सुशिक्षिता-मिर्यान्मः—*Daya*. ; Nigh. I.11).

Gna is also wife of god (see Nir. XII.46) ; or *deva-patni*. See R̄V.46.8; दत्त ना व्यन्तु देवपत्नीः), such as Indrani (of Indra) ; Agnayi (of Agni) ; Asvini (of Asvins), Rodasi (of Rudra) ; Varunani (of Varuna).

Gayatri and other Vedic meters are also known as *gna* (ग्नापि वैना: Tait.S.V.I.7.2).

8. Pathah-pathah, of every path (पप्त्यः सर्वंत्य मागंत्य—*Sayana*) ; मागांत्यागांत्—*Daya*.

Pari-patim, protector, Lord-supreme (परिपति परिपति—*Sayana* ; other than the husband, or an incharge from all sides, पति वर्जिता वा सर्वतः स्वाधिनम्—*Daya*.).

Dhiyam-dhiyam, every thought or act of wisdom, every rite (धियिं सर्वपत्नीयं कर्म—*Sayana* ; प्रश्नं प्रश्नं कर्म वा—*Daya*).

Made ready with desire, he has reached or come in contact with, the worshipful supreme overlord of *every path*. May he give us treasures of noteworthy surface, and may Pusan accomplish our *every action*—Nir.XII.18.

9. Yajatam pastyanam, the adored of houses i.e. householders (यजतं यज्ञम् । गृहर्णयन्नीयं ; पत्स्यानां पत्स्यमिति गृहानाम—*Sayana* ; यजतं संग्रहम् पृष्ठाणां—*Daya*. ; पत्स्यं=गृहानाम=house ;—Nigh.III.4).

10. वृद्धंया=वृद्धं (संहितापादिति शीर्षः—Panini VI.1.70).

R̄dhak, truth (ऋग्ये ऋत्य—*Daya*.); that which leads to prosperity ऋत्ये ऋद्धे ऋमृदं कथा ऋवति तथा—*Sayana*).

R̄vam, the great (ऋग्ये ऋहान्म—*Daya*.); worth seeing ; of pleasing aspect (ऋग्ये ऋद्वनीय—*Sayana*).

11. **Naksanta angirastat**, spreading like the rays of light ; like the moving wind (नक्षत्रः प्राप्तुवन्तः प्रसिद्धरस्वत् प्रगत्ता यज्ञिरसो पामवस्तद्वत्—*Daya.* ; नक्षत्रः व्याप्तुवन्तः । प्रसिद्धरसो गमनवौला रथमयः । ते यथा शीघ्रं नमस्तत्रं व्याप्तुवन्ति वहत्—*Sayana*).

Angirashah, rays endowed with movement (*Sayana*) ; wind endowed with motion (*Daya.*). The Rsis may also be *angirashah*.

Acitram, non-wonderful (प्रचित्रं प्लद्भुतं—*Daya.*) ; also a place scanty of timber (since *acitram* is a place thick with shrubs and trees) (प्रचित्रं चित् । पोथधिवनस्तिभिः निविशो देशाखितम् । तद्विलक्षणं पोथधादिभिर्यक्तमपि देशम्—*Sayana*).

Jinvatha, जिन्वया=जिन्वय (संहितायामिति शीर्षः—Panini VI.1.70), refresh with rain (जिन्वय पृष्ठया तांयम—*Sayana* ; जिन्वय प्राप्तुवन्ति—*Daya.*), Maruts have been invoked to satisfy such arid lands with rain.

12. **Nakam**, the mid-space, devoid of ills and troubles (नाकम् प्रविच-मान दुःखपन्तरिण—*Daya.*).

Strbhilh, by stars and constellation (स्त्रभिः नमस्तः—*Daya.*).

Vipah, of the wise, of the adorer or priest (विषः विग्रस्य वेषाविनः स्तोदः—*Sayana* ; wise or one full of wisdom, विषः वेषावी—*Daya.*).

13. **Visnubh**, Lord who pervades ; all pervading Lord (विष्णुः यो वेषेष्टि स जगदीश्वरः—*Daya.*).

Sipivista and **Visno** are two names or synonyms of Visnu (पिपिष्टो विष्णुरिति विष्णोऽनामनी भवतः Nir.V.7).

The former has a contemptuous meaning, so says Aupamanyava, (See किमिते विष्णो परिचलयं भूत्य यद्वरक्षे किपिष्टो मस्त्वम्—Rv.VII.100.6: What was blameable in thee, O Visnu, that thou didst declare, "I am sipivista").

Visnu creates or measures out the regions in three stages or steps (or only thrice) for the good of people in peril (यो विष्णुर्भिसाय भनवे पापिवानि रात्रिं विषिचद् विगमे तत्पक्षमव्यये—*Daya.*'s paraphrase of this verse 13).

14. **Ahibbudhnyah**, अहिः शूद्रम्, a serpent of depth ; cloud in the mid-space (अहिः वेषः शूद्रम् ब्रह्मणे—*Daya.*).

Ahi is the synonym of cloud (Nigh I.10), since of its motion ; it moves in the atmosphere (अहिरयनात् । एति पर्वतिः—Nir.II.17; cf. Rv.I.32.11: यासपलोरहिगोपा, having demon as their master and the cloud their guardian). The other meaning of *ahi* is serpent, derived from the same root, or from आ॒ह॑न्, to attack, with its preposition shortened ; it attacks (प्रय-पीतरोहिरेतस्मादेव । निह॑स्तोपसनः । माहस्तीति ।—Nir.II.17).

Budhnām is a synonym for midspace, the middle region (बुद्धमन्तरिण—*Sayana*), and *budnya* is what is or who is born in *antarikṣa* or midspace, and hence, a cloud.

Parvataḥ, cloud (पर्वतः नेपः—*Daya*.). Clouds are so called because, they move in layers or *parva*. But *Sayana* translates the term as filler (पर्वतः पूर्यता । ‘पर्वं पूर्णे’ इति धातुः । यदा पर्वतद्वयं पर्वतः । तदान् । पर्वतस्य गिरे: यत्तु-रिति वा पर्वतः), derived from the verb *parva*, to fill. He gives another alternative. *Parvata* is the wielder of thunderbolt i.e. Indra, or also the enemy of hills or *parvata* is also *parvata*. See our notes on I.19.7 also.

In Nir. I.20, we have : *Parvata* (mountain) is so called because it has joints (*parva* ; पर्वतान् पर्वतः). But *parva* is derived from the root √प् to fill, or from √प्री, to propitiate (पर्वत्पूजः पूजातेर्वा). *Ardhamasa* (a period of fortnight is also *parva*, because in this period the gods are propitiated (पर्वतास पर्वं, देवातस्मिन्नीषन्तीति). The mountain is also called *parvata* on account of the similarity of joints of the nature of the period (*parva*).

Canah, food (चनः प्रन—*Sayana* पन्नादिकम्—*Daya*). The Nighantu does not include this word in the synonyms of *anna*.

Osadhibhilīḥ, Soma herb or other medicinal herbs (ओषधीभिः सोमपलव-विभिः—*Daya*) or it may be vegetables as sesamum, pulse and the like (ओषधीभिः । सोऽप्तः पाकः यामुषीयते इत्योपध्यस्तित्तु माषाचारः—*Sayana* ; from *osa*, vitality or energy).

Ratisacab, all the givers or liberal donors, and hence *visevedevah*, all gods, all Nature's bounties, who receive and give back both in plenty. (रातिसाकः । दानकर्त्तारः—*Daya*.); रातिशाकः । राति दानं सबन्ते सेवन्ते इति रातिशाको विश्वदेवाः—*Sayana*).

15. *Puro-viram*, one with numerous *virah* or children ; *vira* is one born of *vinya* or semen, and thus son, grandson and the like (पुर्वीं वीर्यनामत् एति वोरा : पूर्वाद्यः—*Sayana*) ; also *vira* is one with vitality or vigour, and hence a brave person (पुरवो वहवो वीरा यस्यात्म्—*Daya*).).

Carsanipram, male dependents, persons related to men (चर्विग्रामः । चर्वणदो मनुष्याः । तेषां पूर्विपतारं—*Sayana* ; यस्यपेणोन्मनुष्यान्त्राति व्याज्ञोति तम्—*Daya*).).

Hymn-50

For verses 5 and 14 see Nir. VI.6 and XII.33 respectively.

1. The hymn deals with cosmic evolution, and Nature's numerous bounties participating in the huge task. We have such terms occurring in the verses : Aditi, Varuna, Mitra, Agni, Aryaman, Savitṛ, Bhaga (who are the protecting deities—*tratn devas*). For Varuna, Mitra, and Agni, see our notes on VI.49.1, for Agni on I.1.1 ; for Bhaga on I.14.3. for Savitṛ, our notes on I. 22.5 (Nir.X.31) ; for Aditi on I.24.1; 89. 10; and for Aryaman on I.26.4 (Nir.IV.22,23; XI.22.2-4).

Aditi, the unimpaired, mother of gods (परितिरसीना देवगता Nir. IV.22; cf. *Bṛhaddevata* II.46). Everything born or shall be born is Aditi, *dyau* (heaven) ; *antarikṣa* (atmosphere); father, mother, son, five classes of men and all-gods* (L89. 10). With these words, the seers, describe the greatness of Aditi,—or else all these things are unimpaired (परकेना) (परितेविषुभिमाच्छ्वे, परात्परीनानीति वा—Nir.IV.23).

Aditi attends on the birth of two kings Mitra and Varuna, and the ordinance (action, *vrata*) of Daksa ; यस्य वासिते जन्मनि वहे राजना विह्व-पश्चा विवाहिति—X.64.5. It is said that Daksa is a son of Aditi, and is praised among the sons of Aditi, but it is also said that Aditi is daughter of Daksa (परितेवो पश्चायत वलाद्वितिः परि । परितिहृवनिष्ट इति वा शुहिता एव 1-X.72.4 ; माहिलो दक्षः इत्याहुः । परित्वयन्ते च स्तुषः । परितिराक्षायणी—Nir.XI.24).

* परितिर्तीर्तिविरन्तरिक्षमवितिभास्ता च पिता च पूजः ।
विस्तदेवा परितिः पश्चायता परितिर्तीर्तिविति वैनिष्टतम् ॥

Agni is also known as Aditi (अदितिरप्यदितिश्वते Aditi gives perfect innocence, i.e. faultlessness in the entire sphere of action (भनागात्सत्त्वमदिते सत्त्वंताता ।—I.94.15 ; भनागात्सम् । भनप्राप्तत्वम् । अदिति । सदौसु कर्म ततिष्—Nir. XI.24).

Aryaman, a synonym for the sun ; it has many chariots (or it is very swift) ; and its path is unobstructed, i.e. unimpeded ; it chastises the enemy (darkness). Seven priests, seven rays, extract juices for him, or seven seers praise him. In births of diverse forms (or activities), the sun rises (प्रत्यंपन्नाः पूर्वर्षो भवेत्ता सर्वहोता विष्णुर्ल्पेषु जन्मन्—X.64.5, commented by Nir.XI.23).

Savitr, same as the sun ; the creator Lord ; see our notes on I.22.5.

Bhaga, Gracious Lord ; a name for enjoyment also. For this we have "As a consumer to his enjoyment" (जार भा भगम्—Rv. X. 11.6, and Av.XVIII. 1. 33). The sun is called here a consumer (जार); he is the consumer of night ; he is the consumer of lights also (त्वचुर्चारः गृणोत् नः) —VI.55.5 ; here dawn is the sister of the seer ; and the sun is dawn's consumer (dawn is sister, *samsr*, from companionship, or drawing the juices—Nir.III.16.

Bhagam, is also glory (भर्तु ऐश्वर्यम्—*Daya*).

Daksapitri, clever parents or preceptors (दक्षपितृन् चतुरान् जनकामध्यापकान् ना—*Daya*.); whose grandfather is *daksa* or clever (or Daksa by name); grandfather may be any elder in ancestry. (See पाहै पितृन् त्वुविद्वतो अविसि, X.15.3 ; भारतिष्ठपनिष्ठ, X.72.5). For the relation between *Daksa* and *Aditi*, see note on verse 1 of this hymn.

Dvijanmanah, twice born ; this refers to the sun, first born in heaven, then out of the sea. It refers to a child also who is first born of its mother, and the second time, out of the "womb", as if, of the preceptor as a student. (हिक्ष्मानः द्वयोर्विक्ष्मिः जाप्यमानः श्रादुर्जननः—*Sayana* ; i.e. manifest in two places, heaven and earth).

4. भूता=पूष (निषातस्य चेति दीर्घः—Panini VI.3.135).

Rudrasya sunavah, the sons of Rudra, the teaser of the wicked (ऋत्यु दृष्ट्वान् दोषितुं—*Daya*.); or the sons of Lord of vitality, i.e. Maruts, the elements of human vital complex (in cosmos, the cloud bearing winds), ऋत्यु सूनवः पूरा; मस्तः—*Sayana*).

Vasavah, the giver of dwellings (कस्त्रः चासयितारः—*Sayana*); the learned scholars of the third or the lowest category (वसवः भाषि कोटिस्या विदासः—*Daya*.), the other two categories are Rudra (the middle one) and Aditya (the top one). Such planets as may have the probability of sustaining life are also *Vasu*. Again, a *Brahmacarin* who observes austerity with necessary discipline up to the age of 36 is *rudra*, and the one up to the age of 48 is *aditya*.).

5. Abhyardha-yajva, the participator in the half of the reward अप्यधीयज्ञा प्रभिमुखस्वांद तद्गत्वा—*Daya*.); whom the rewarde with prosperity honours with wealth (अप्यधीयज्ञा स्तोतुनम्पर्धन् शृण्डान् कुर्वन् यो यजति धनेन पूजयति तादृशः—*Sayana*).

This is commented upon by Yaksa: the term means one who offers sacrifices, having made them in separate parts (सिध्यति पृथा प्रस्थधीयज्ञा अप्यधीयन् यजति—Pusan, who sacrifices in separate parts, pours down—Nir. VI.6).

7. Sam yoh, security and removal, *Sam*=positive pleasure, or peace (*Santi*, सांति); *yuh* = freedom from or removal of pain (यं यमनं चप्रसाधाणां i.e. calming down or annihilating obstacles; योः यावत् पृथक्करणं, पृथक्कर्त्तव्याणां यथानां, i.e removal of troubles, or making separate of those things which are to be kept off).

Tokaya-tanayaya, for the infant and for the boy (तोकाय अत्यवयसे तनयाय सुकुमाराय सन्तानाय—*Daya*); for children and their children (तोकाय पूत्राय तनयाय तत्पूत्राय—*Sayana*). Both the terms usually occur in pairs, and are synonyms of son (Nigh.II.2, भारतवर्षामात्रि). See our note on VI.48.10.

9. परा—पञ्च (पंचितापाभिति दीर्घः—Panini.VI.1.70)

Divyah, celestial, i.e. the Adityas of heaven (self-luminous stars of uppermost region).

Parthivasaḥ, terrestrial, i.e. the *vasavas*, born on the earth (पर्विष्ठाः पृथिव्यां जना यत्वः—*Sayana*).

Gojatab, born in midspace (गोबातः सम्बन्धिते प्रसिद्धाः—*Daya*.); pertaining to *prsnī*, the midspace, i.e. the Maruts (गौः पूर्विनमध्यमिका वाक्। तत् उत्तराना भूतः—*Sayana*).¹

Apyah, born in waters or in atmosphere (अप्याः पृथु भवाः—*Daya*.); the aquatic, born in the firmament, i.e. the Rudras (अप्याः पृथु द्वन्द्विते अवा भवाः—*Sayana*).¹

12. The terms used in this verse are : Rudra, Sarasvati, Visnu, Vayu, Rbhuksin, Vaja, Vidhat, Parjanya and Vata, Nature's bounties invoked for food.

Rudrah, Lord of vitality, divine vital forces (teaser of wicked or the tormenter).

Sarasvati, learning personified, divine speech, the enlightened one (see notes on I.3.10).

Visnub, omnipresent Lord, all pervading Lord (see notes on I.22.16 ; VI.49.13).

Vayub, wind (see notes on I.2.1) ; lord of cosmic vitality or movements (see also Nir.II.8 ; V.6 ; VII.5, VII.17 and X.1).

Rbhukshab, man of wisdom (ऋभूक्षाः भेदावी—*Daya*.).

Rbhu, (the technician of aircrafts), *Vibhu*, (the technician of waterways) and *Vaja* (technician of roadways)—the three belong to the Academy of Defence (सौख्यनानः from *dhanu*, defence weapon) (ऋभूक्षाः । ऋभूविभ्यावाच हति सप्तः सोधन्वन्नाः—*Sayana*); of these three, Rbhu is the first, Vajah the last and Vibhub, the middle one by interpolation (तेषामादी ऋभूक्षं वाजः पञ्चिमश्च । उपस्थिणमेतत् । दिग्मा च—*Sayana*).

Vajah, normally food (Nigh.II.7); technician.

Vidhata, the creator, the protector ; the giver of law ; law-institutor (विद्याता विद्यानकर्ता—*Daya*.); *Prajapati* (विद्याता प्रजापतिः—*Sayana*) ; For *Dhata* and *Vidhata* see विद्यकर्ता विद्यना पारित्वाप्य धाता विद्याता परमोत्त संदृढ—Rv.X.-82.2 ; Yv.XVII.26 ; Nir.X.26.

Parjanya, cloud-divine (see *Parjanya Hymn VII.101-103*) The word is derived from √पू्र्, to be satisfied by reversing the first and last letter (*r* and *p* to *p* and *r*) ; one who gives satisfaction and is favourable to men (*tṛp+janyah*, तृप्+जन्यः=पूर्+जन्यः=पर्जन्यः=पर्जन्य) ; or he is so called because he is the best conqueror (पूर्+विन्) or he is the best progenitor (पूर्+जन्) ; or he is the bestower of juices (पूर्+जन्) (पर्जन्यस्तु पैराधन्त विपरीतस्य उर्जयिता जन्यः । परो वेता वा परो जनयिता वा । अर्जयिता वा रक्षणाम्—Nir. X.16).

(See also I.38.9 and V.83.2, for *Parjanya*).

Vata, wind, may be the same as *Vayu*.

I3. **Ayam napat**, see notes on I.22.6.

Savitr, Lord of creativity ; see notes on I.22.5.

Bhaga, Lord of graces ; see notes on VI.50.1.

Tvastr, Lord of brilliance ; the architect ; master of designs, “*Tvastṛ* is so called because it pervades quickly” say the etymologists. It may, however, be derived from √त्विद् meaning to shine ; or from √त्वन् meaning to do (त्वद्वा तुष्णमस्तु इति नैस्ततः । स्त्रियोर्बा स्थात् सीति कर्मणः । त्वक्त्वेना स्थात् करोति कर्मणः—Nir. VIII.13).

See Rv.X.110.9; Av.V.12.9, Yv. XXIX.34 ए हमे धावापूषिती for an invocation to *Tvastṛ* : O wise and excellent sacrificer, incited by the sacrifice here today to Lord *Tvastṛ*, who made these two progenitors, heaven and earth, and all created beings beautiful.

Tvastṛ is an atmospheric deity ; he is enlisted among such gods of *antarikṣa*, midspace ; he is also Agni according to *Sakapurni* (साक्षिग्रह-स्त्रव्येत्याहुः । मध्यगे च स्थाने समानाऽः । भारिनर्तिश शाक्षूषिः—Nir. VIII.14). Also see I.95.2-5, where *tvastṛ* means fire (born in midair, heaven and waters).

I4. For this verse, see also Yv. XXXIV.53; Nir.XI.33.

Ahirbudhnyā, cloud born in midspace, see VI.49.14; a serpent of depth.

Aja-ekapad, one-footed goat, the one-footed driver, or he protects with one foot, or he drinks with one foot, or he has only one foot, he does not draw one foot out (अज एकपदवन एकः पादः । एकेन पादेन पातीति वा । एकेन पादेन पिबतीति वा । एकोऽस्य पाद इति वा । “एकं पादं नोस्त्वर्तति”—Av.XI.4.21) : Nir.XII.29.

The verse is interpreted in Nir. XII.33 thus : May the serpent of depth, *ahirbudhnya*, hear us. And may the one-footed driver, the earth, the ocean, and the all-gods, the promoting truth (or promoting sacrifice) (सत्यवृष्टो पञ्चवृष्टो वा), and who are invoked and praised with stanzas and the stanzas uttered by wise men (i.e. by intelligent men) protect us.

Hymn-51

1. Mitrayoh, of the two friends ; of the teacher and taught ; of the inbreath and the outbreak (मित्रयोः सुहृदोरभ्यापकऽयेतोर्द्वाभ्यन्तरस्ययोः प्राणयोर्बति—*Daya*.).

Varunayoh, of the pair as of *udana* or the up-breath etc. (वरुणयोः उदान इव वर्तमानयोः—*Daya*.).

Mitrayoh-varunayoh priyam, the favourite of or grateful to Mitra-Varuna pair (मित्रयोः वरुणयोः प्रियं । मित्र शब्दो वरुणशब्दः इतरेतर योगात् मित्रा वरुणामृपावस्थापद्यते । मित्रावरुणयोः प्रियम्—*Sayana*).

2. Trivid vidathani, the three cognizable worlds (त्रिओऽपि विद्यानि स्त्वानानि त्रीस्त्वोकान्—*Sayana*) ; the cognizable disciplines, actions, devotion and knowledge (त्रिओऽपि वैद्यतुं योज्यानि कर्मोपारनाक्षागानि—*Daya*.).

Devanam janma, the birth of divinities, (abiding in them), i.e. of the *Vasus* on the earth, of the *Rudras* in the firmament and of the *Adityas* in heaven (*Sayana*). Or, the birth of learned people of the three disciplines mentioned above (*Daya*.).

3. पञ्चा = पञ्च (संहितायामिति शीर्षः—Panini VI.1.70).

4. Adityan, to the persons who have life-long dedicated to scholarship with austerity and sanctity for over a long age of 48 years (आदित्यान् ऋगाष्टवलापित् वर्णं ऋगाष्टवं त्रूपिष्टुतः—*Daya*.); Also to Nature's bounties of the celestial region ; to the spiritual enlightenment of the innermost realm.

5. गृहा = पृथिवी (संहितायापि शेषः—Panini VI.1.70)

Aditya adite, all invocative, O Aditi and O sons of Aditi (*Sayana*). O lady of deep learning and austerity (O Aditi), and other male scholars (*adityas*), similarly adept in austerities. (*Daya*).

6. **Vrkaya vrkye vrkadhata**, Vrkaya, to the injurer or thief (वृकाय द्विस्काय स्तेनाय ; वृक्ये तस्यस्त्वपै—*Sayana*).

Vrkye, to the evil characteristics of the thief (वृकाय स्तेनाय वृक्ये वृक्येषु स्तेनेषु च एव व्यवहारे—*Daya*.); or the wife of the thief; or *vrka*, the wild dog or wolf (वृको प्ररक्षस्वा, तस्य स्त्री वृकी), and *vrki*, its female (*Sayana*).

8. **Namah dadhara prthivim dyam**, the reverence sustains earth and heaven; earth and heavenly receiving reverence from men continue to live for long time for the enjoyment of mortals (नमः नमस्कार एव पृथिवीमूरत चाऽच्छोकं च दाधार धारयति । चावा पृथिव्यौ आप्णिभिन्महिक्षमाणे सत्त्वौ तदुपभोगाय घिरकासमद तिष्ठते—*Sayana*).

9. **Rtasya rathyah**, the regulators (or adepts in the discipline) of your truthful life (ऋतस्य बलस्य रथः रथेषु दाष्टः—*Daya*.); the regulators of your sacrifice; leaders or conveyers of the sacrifice offered (ऋतस्य यजस्य रथः रथिष्वन् नेतृत्—*Sayana*).

14. **Panim**, to a trader (पृष्ठ व्यवहारकर्त्तरं—*Daya*.); a trader, a greedy trafficker, who gives no offerings to the gods, no presents to the priests (पृष्ठ व्यभिजमदत्तारं—*Sayana*).

Atrinam, to one who deprives others of their wealth (प्रतिवर्णं परस्यापहारकं—*Daya*.); voracious (पदनशीलं राक्षसादिकं—*Sayana*).

Vrkah, a robber, a thief (वृक्षः स्तेनः—*Daya*.); an extortioner, from वृक्ष, to seize, to take away (कुक्ष वृक्ष आशाने-इति वाटुः). Also *vrka* is one who chooses, from वृक्ष (वृणोर्गीति वृक्षः, काकः श्वाप्तरो वा *Unadi*, III.41).

Vrkah, also means the moon, so called because her light is disclosed, or because her light is not sufficient, or because her light is brighter or stronger (compared with stars). (वृक्षरख्मा नवति । विवृत ज्योतिष्ठो वा । विक्षत ज्योतिष्ठो वा । विक्षमत ज्योतिष्ठो वा—*Nir. V.20*.

To support, we have the verse : अस्ते मातृहृद् दृक् पा गते दर्शन हि—Rv.I.105.18 ; Brhaddevata II.112)—The red moon, maker of the month, indeed saw (the stars) going along the route.

The sun is also called *vrka*, because he dispels darkness. (पादित्योऽपि वृक्ष चर्यते—Nir. V.21). For we have the verse : यज्ञोदवीरस्विना वर्तिका वामात्मा यस्तोममुच्चते वृक्षत्य—I.117.16)—The constant one invoked you ; O Asvins, when you released her, like a quail, from the mouth of wolf (*vrka*) : here her is the dawn (त्रिंश) who as the legend goes, was seized by the sun. She called upon the Asvins who released her (मातृवृद्धुता अरिविनावादित्येनभिप्रस्ता । त्रिंशिवना प्रमुच्चतुः । इत्याभ्यानम् ।

A dog is also called *vrka* on account of biting (इत्यापि वृक्ष उच्चते । विकर्त्तनात्) : thus, in its support, we have the words : वृक्षिच्छदस्य वारण उरामिः Rv. VIII.66.8 ; Av. XX.97.2—the wolf, the killer of the sheep, indeed his warder. Here *vrka* is a dog, a watch dog ; the word also means wolf or jackal, and *vrkti* is she-wolf or she-jackal, the butcher (वृक्षवाणित्यापि वृक्षुच्चते), as in the quotation : जर्त नेथान्त्यमे चक्षदन्तं भृत्याम्बन्तं निराकान्तं चक्षत—(Rv.116.16) : The father made Rjrasva, who made a gift of a hundred rams to the she-wolf, blind (Nir. V.20-21).

Hymn-52

1. Atiyajasya, of the one who is excessively interested in the performance of sacrifices (an exceedingly devoted public worker) (पर्ति यावस्य योऽर्तिवादेष्य याद्यु योपस्य यजस्य—*Daya*).

According to Sayana, Atiyaja is the name of a seer, who was rival to Rjisvan, a priest, who pronounces an imprecation (प्रतिजातो नाम कृषिच्छद् ऋषिरस्माद् ऋग्वेदस्त उत्कृष्टः स्यामृहिति वृद्यामा ऐकान् विष्वाराम । ऋषितदीयं मनं निरावस्ताद्या—*Sayana*).

2. Brahmadvisam, the enemy or obstructor of prayer, praise or divine knowledge ; even one hostile towards wealth or money, *brahma* being synonymous to *dhana* or wealth (ब्रह्मद्विष्यं धनस्य देष्टारं—*Daya* ; Nigh. II.10).

3. Brahmadvis, for the enemy of divine knowledge (ब्रह्मद्विष्ये देह-विलाहेष्ट—*Daya*.) ; an enemy of Brahman, the Lord Supreme or the high class Brahmanas (ब्रह्मद्विष्ये ब्रह्मजहेष्टे वस्ते—*Sayana*).

5. Pasyema suryam uccaramtam, may we behold the rising sun (of उच्चसूर्येष्टिं शुक्रमुच्चरत्य—VII.66.16).

9. **Amrtasya girah**, words of eternal knowledge (अमृतस्य नामरहितस्य विज्ञानस्य गिरः विज्ञानुस्ता वाचः—*Daya*).).

Amrtasya subavah, children or sons of immortal Prajapati (अमृतस्य भृत्यरहितस्य प्रजापते: ये सूत्रः पुत्राः ते देवाः—*Sayana*).).

10. **Yujiyam payah**, appropriate milk offering ; *payah* is milk and also water (Nigh. I.12) or food (Nigh.II.7) ; *yujiyam*, appropriate or worthy of the occasion (युज्यं वसाधातुमहं पय, कृष्णभृदकमनं वा—*Daya*; युज्यं पयः भाविकासनं—*Sayana*).).

13. **Agni-jihvah**, tongue of fire ; whose tongue is the fire ; those whose tongue is enlightened with truth (अग्निजिह्वा: अग्निना सत्येन सु प्रकाशिता जिह्वा येषान्ते—*Daya*.); one who receives oblations by the tongue of Agni or fire (अग्निजिह्वा स्तानीयो येषाम् । यदा अग्नेजिह्वा । तथा पोष्यमाणत्वात् अग्निजिह्वा—*Sayana*).).

16. **Dhiyam**, discriminating intellect (धियं प्रजाः—*Daya*.); sacred acts, as *yajna* etc. (धियं कर्मप्रस्तलसनं—*Sayana*).).

Have, in the sacred performances (हवे प्रशंसनीये द्वर्मं अवहूरे—*Daya*. ; हवे यजे—*Sayana*).).

Ham, food (Nigh.II.7) ; one of you two produce food (clouds, the rains or *parjanya* produce the food just as rains produce herbs and vegetables)(इत्यां चन्नं चनयत् चनयति । बृहत्या हि प्रोष्ठिवनस्त्रयो जावन्ते तेभ्यःचानं जाप्ते ।—*Sayana*). The other amongst you produces the semen or virile essence (this refers to Agni, who metabolizes the food in body, and thereby semen is produced, which on its turn leads to the fertilization of ovum (प्रन्यः अग्निः गर्भं चनयति । पूर्वेण भूकृतमनं जाठरेणाग्निना पात्रं सत् रेतोऽप्येष वरिष्यते तरेव पोषित्यु नर्मो यजति—*Sayana*).).

17. **Barbisi**, In the fire-altar (शत्रिष्यं यज्ञकृष्टे—*Daya*. ; इर्मपूज्ञे—*Sayana*).).

Sthrae—in which firewood and fuel have been well arranged.

In the fire altar, in which the fire wood has been properly arranged and fire has been established, with the chant of the Vedic hymns, offer the oblations of food (नवका, with food etc.)—*Daya*.

Vive devah, all the learned people (present in the sacrifice) as well as all Natures bounties.

Havshi, in both oblations and offerings, and the food or refreshments served to the guests and visitors (हृषिषि दातव्येऽत्तमे वाज्ञारी—*Daya*).

Hymn-53

Pusan (Lord of bounty and sustenance) is the deity of this hymn ; another popular name of our supreme Lord ; He is addressed as *pathaspate*, the lord of paths, one who leads us on paths of our life, a true guide in the darkness (1) ; He is liberal in encouraging poor to strive for wealth ; and wealth and handsome donations to poor and needy (He is *prayatadaksinam*) (2) ; we invoke Him so that He softens the miser and instigates the niggard to liberality (3) ; He drives away all obstructors (4) ; He changes the hearts of wicked black-marketeers (*panis*) against exploitations of people (6-8) ; He brings to us the prosperity of cows and cattle (9-10).

2. Vasavirash, a hero of riches ; liberal in bestowing wealth (वसुवीरं सर्वं धनं शीरं भूपतसापान्विरं तुर्ष्णं, person endowed with good qualities, —*Daya*.) ; one who is especially the instigator of poverty to acquire wealth (वसु धनं भविताप्युं शीरं वाचिकवस्त्रं विक्षेपेण ईरपितारं गमयितारं—*Sayana*).

5. Pari trindhi araya, परि त्रिंशि पारया, pierce with a goad from all sides (परि: उच्चारः; त्रिंशि ब्रूनिंशि पारया प्रतोदेन—*Daya* ; पारया । सुस्मसोहामो एषः प्रतोद इति शाय इति चाच्यामते । उपापर्स्तुन्ति परिपित्य—*Sayana*).

Pratoda is a goad ; a stick with sharp iron point at one end. Ara (पारय) is also a saw.

Hymn-54

This hymn is also devoted to Pusan, who can rightly direct a person for advice to a man of wisdom (1) ; for advice to the house of men of wisdom (2) ; Pusan has a harmless discus, not for injuring (3) ; particularly for a man who is a devotee and offers oblations (4) ; He guards cattle and houses (6-7) ; He averts poverty (8).

1. *Yah eva idam iti braviti*, who may even say, this is so. Sayana translates *vidusa* (विदुष) as a cunning man, a conjurer (विषय जानना वेत्त बोलन—*Sayana*; the word usually means a wise man); and therefore, in regard to the phrase य एतेऽनिति अवृत्, *Sayana* says that it means, one who says, this, your property, has been lost, and by the earlier passage, he explains as directing the way to the recovery of the lost or stolen goods. Of course, this is merely an imposed interpretation with a sting of superstition in it.

9. See Yv. XXXIII.41.

Hymn-55

For verse 1, see Nir. V.9.

Again the hymn is devoted to Pusan; He is a superb charioteer; is *Kapardin*, wearer of a braid of hair (2); He has goat for steed (3-4, 6); He has been metaphorically described as husband (*didhusu*) of His mother, and a lover, a gallant, of His sister (*Svaruh-jarah*) (5).

1. *Vimucah napat*, a grandson of Prajapati. Sayana regards the word *vimucah* (विमुचः—with all the three letters with *anudatta* accent) as a vocative and interprets it as "O Prajapati"—(हे विमुचो नपात् । विमुचति सृष्टिकाले स्वसकाशात् सर्वा: प्रगा विसृजतीति विमुक्त प्रगापतिः), who at the period of creation, lets loose all creatures from himself.

To Dayananda, only *napat* is vocative, whilst *vimucah* is a verb meaning, render free (विमुच: बोध्य—*Daya*). To him again, *napat* is not the grandson, but the one who does not fall (नपात् यो न पतति हः). His *anyaya* (prose order) of the verse is : हे पापृणे नपात्यं न चतस्य रसीमेव न पापति, हे ब्रह्मापकोपदेशरौ वासुदत्त विर्द्धस्य विमुक्तस्यमहूच्च चं रथाप है ।

A ghrne sam sacevahai, May we two together serve the god of glowing heat (Nir.V.9) (पापृणः—glowing with heat=प्रापत-दृष्टिः=one whose glow has reached us (Nir.V.9).

2. *Kapardinam*, one with a braid of hair (usually the term is associated with Siva). (कपर्दिनं जटाभृत्—*Daya*.—not of Siva but of a young *Brahmacarin*, who is expected to have braids of hairs, and long beards (Av.XL5). (अर्देष्टु—*Sayana*).

5. Matuh didhisum, lord or guardian of mother (मातृः वनम्या: दिंश्च वारक्—*Daya*.); the mother means night (मातृ निमित्पा वाते:, the maker or the measure ; विविदु पर्ति पूर्व—*Sayana*). Pusan, the sun, is the guardian of night.

Svasuh jarah, the consumer or lover of sister. Here dawn is regarded as the sister of the sun, and the sun is the consumer of this dawn. (स्वसुः भवन्य इवोपदः वारः निवारमिण—*Daya*.).

Bhrata indrasya, since Indra and Pusan both of them are the Adityas, born of the same mother Aditi (See page 429,430 of our notes). (ब्राता बग्धुरिव इन्द्रस्य विद्युतः—*Daya*.).

Hymn-56

For verse 3, see Nir.II.6

Karambha-at, one who eats *karambha*, a mixture of parched barley meal and butter (करम्भात् यः करम्भमनविक्षेपमत्ति च: *Daya*; करम्भाणां पूत-मिश्राणां यद उक्तानां पत्ता—*Sayana*).

3. Paruse gavi, in the sun, who has joints : for the radiant sun. (परुषे परुषमति पर्यंवति भास्त्वति, the joint having or the shining ; गति मन्डलीति गोरा-दिवः since he moves, therefore, the sun is *gau* (*Sayana*).

Gau, the sun is called so : Lo, that (charioteer) in the sun (*gavi*) who has joints : मादित्योऽपि गौरम्यते । चतादः परुषे गवि । पर्यंवति भास्तीत्योपमन्यदः—(Nir.II.6).

Dayananda translates *paruse* : in harsh altitude (परुषे फडोर अवहारे) and *gavi*, in words or speech (गवि वाचि).

6. पणा=पद (निपातस्य वेति दोषः—*Panini*, VI. 3.135)

Adya ca sarvatataye svah ca sarvatataye, for the sake of the enjoyment of all pleasures, from yajna today, and for the enjoyment of all pleasure from the yajna tomorrow (उपर्युक्तापे सम्पूर्णसुखसाधकाय यज्ञाय—*Daya*.); or for the sake of the general sacrifice today and the general sacrifice tomorrow.

(सर्वतात्मे सर्वे नृत्यिग्रस्तात्मे इति सर्वतात्मियमः । तदर्थं—a *yajna* that is conducted by all the priests is the *Sarvatali yajna*; पदा । सर्वेषां भौगाना विस्ताराय, or the *yajna* meant for the enjoyment of all—*Sayana*).

Hymn-57

This hymn has the deities Indra and Pusan ; both represent the aspects of the Supreme Lord ; both of them are *adityas* also as the suns of different months. Indra is invoked for well-being and friendship whilst Pusan for food (1) ; the one likes Soma, whilst the other Pusan likes *Karambha* (2) ; goats are the carriers of Pusan, and horses of the Indra (3) ; Pusan is one with Indra in all other respects, and people depend on the goodwill of both (4-6).

Camvoh, in the space between the celestial and terrestrial regions (चम्बोः चाका: पृथिव्योवर्ये—*Daya*.) ; the two ladies or cups (चम्बोः परिवन्न फल-कपोः—*Sayana*).

Karambham, a preparation of parched barley and butter. (See VI.56.I) ; the buttered meal.

Hymn-58

For verse 1, see Nir.XII.17.

Pusan and Indra are the two forms of one and the same supreme Lord, as well as of the same sun. This is explained in the first verse. When the sun goes on account of the increase of rays, he is called Pusan : अष्ट परस्मि पौर्व पूर्वति तत्पूर्णा भवति (Nir.XII.16) and in this connection, the verse has been quoted : Thy one form is bright (तुरं), which means that it is bright red (तुरं से पूर्वत् means सौहित्र ते मन्यत्) ; and thy other is holy, which means that to it the sacrifice is offered (यज्ञं ते पूर्वत् means यज्ञियं ते मन्यत्). Thy function is to make the day and night of different forms (यज्ञमस्ये ते धृत्योवर्म) And thou art like heaven (सौरित्र चासि). Thou protestest all sciences (धर्माणि प्रशानान्यवदिः). Here let thy gift be full of fortune, O Pusan, abounding in food (प्रलवन् । भावनवती ते पूर्वनिह रसिरस्त्)—Nir.XII.17. In connection with Pusan, Yaska quotes another verse (VI.49.8) which we have already discussed.

Pusan is thus like the sun : he is identified with both day and night, and is considered as their regulator (the lengths of days and nights depend on the sun).

Bhuvane visve arpitah, placed over the whole world (भूवने इंसारे विश्वे समर्पयितः स्यापितः—*Daya* ; विश्वे विश्वस्त्वन् चर्वस्त्वन् भूवने तोके प्रपितः प्रजापतिनामोपकल्पेन स्यापितः—placed so by Prajapati in his capacity of nourishing all things—*Sayaan*). Thus it is clear, that the same sun, in the capacity of nourishing the entire universe is known as Pusan.

Similarly, one and the same Supreme Lord in the capacity of resplendence is known as Indra, and as the nourisher is known as Pusan.

3. Yasi Dutyam suryasya, Pusan assumes the role of the messenger of the sun. In this connection, Sayana quotes an anecdote : on one occasion, when Surya with the gods, had set out to fight the *asuras* (the clouds or *vṛtra*) he sent Pusan to his abode to console his wife, who was greatly afflicted by his going to the wars ; for this office, Pusan is here commended (*Wilson*).

Kamena krtam tavasam su-ancam, propitiated by willingly offered devotions (or oblations), vigorous, and well moving, accomplished by physical and mental powers (कामेन हृतं विष्णुनं तवसं असिष्टं स्वर्जं सुर्विदवन्तं प्राप्तं शरीरात्मदत्तेन पृष्ठं—*Daya*.).

Whilst interpreting this verse, Sayana unnecessarily introduces *pasu* (animal) offerings (कामेन पश्वादि विषयेन हृतं स्तोत्रमिवज्ञोहर्तं तवसं दददन्ते प्रपूर्वं का स्वर्जं स्वर्जनं सुष्टु गच्छन्तम्—*Sayana*).

Suryayai adadah, gave to Surya (सूर्या) ; all Nature's bounties gave Pusan to the wife of the sun named as सूर्या (वै पूर्णा देवाः सर्वेदाः सूर्यायै सूर्येष्य पूर्णेष्य पूर्णै यदा सर्विकै सूर्योऽन्नायै परिवर्त्तेष्य यददृः दत्तवन्तः—*Sayana*). See also पूर्णः पितरावस्थीति पूर्णा—X.85.14.

Hymn-59

For verses 2 and 4 ; see Nir.X.21 and V.22 respectively.

1. *Pitarah*, the fathers ; the guardians ; here in this verse, they have been addressed as enemies of gods (*deva-satravah*, देव शत्रवः), and hence Sayana derives the word *pitr* from √पी, *pi*, to injure ; and *pitarah* are *asurah*, or wicked demons. (पितरः हिंसकाः । पीयति हिंसाकर्मा । तत्यैतद् स्पृष्ट—*Sayana*).

बोचा = बोच (द्वयचोऽवस्थिष्ठः—*Panint.* VI.3.134).

Dayananda in his paraphrasing separates the term *pitarah*, from the rest as follows : हे इत्याग्नीं, युधं यानि सूतेषु बोर्या चक्रपृस्तीवां देवशत्रयो हताम स्युष्य-रम्जीवय इति वाभाहं नु प्र बोचा । येन युदयोः पितरो उद्येवं बासुपदिश्यन्तु ।

O teachers and preceptors, for your successful accomplishments, may people hostile to the group of learned perish and both of you live long. Such are my instructions to you and may your elders, the guardians, also bless and advise you like that.

2. *Vat*, वट, a synonym of truth (Nigh. III.10).

Ittha, इत्था, a synonym of truth (Nigh. III.10).

Ittha is also by this way : इत्था भनेन प्रकारेण—*Daya.* ; *Sayana*) ; after this fashion.

Panishthah, most deserving of praise (पनिष्ठः प्रतिशयेन प्रसंसितः—*Daya*.).

Iheba matara, a mother everywhere ; mother here and mother here (इत्यहमाता यननी ययोस्तो—*Daya*.).

Yama, twins (यमो यमती सहोतन्तो—*Sayana*).

[*Yama* is so called because he governs, √य् (Nir.X.19) ; पनो-निष्ठारो—*Daya.* ;]. Agni is also called *Yama* (Nir.X.20).

For *Yama*, see Rv.I.66.7-9. *Yama* is as it were, what is born and what shall be born. *Yama* was born associated with Indra (Nir.X.21).

3. *Sapti-iva*, like two horses or two fleet coursers (सप्ति=horse = पश्चानाम्, Nigh.I.14).

4. **Pajra-hosha,** receiving of acclamation (पञ्चः संगतो हृषो घोषो वाग्यवीत्ती—*Daya.* ; पञ्चः प्राजिरः प्रशिद्धो हृषो घोषः स्तोत्रं योस्त्वादुक्षो—*Sayana*).

Josa-vakam vadatah, uttering amiable eulogies (जोषवाकं प्रीतिकरं वचनं वदतः—*Daya.*) ; uttering unacceptable eulogies (जोर्खं जोषपितर्यं प्रीतिहेतुत्वेन कर्तव्यं स्वयमप्रीतिकरं तादूर्धं शाकं पाप्तं वदतः—*Sayana*).

O Indra and Agni, you partake of the food of that man who praises you two when the Soma juices are pressed (य इन्द्राम्नो भूतेषु वां दीपेषु स्तौति तस्यस्नोपः । श्रप योज्यं जोषवाकं वदति विजेत्रः प्राजितहोविष्णो न देवो तस्यास्नोपः—Nir.V.22).

Yabvam stavat, praises you (यः वाम् यूतो स्तवत् प्रशासेत्—*Daya.*) ; praises you improperly (कुत्तिर्दं स्तूयात्—*Sayana*).

5. **Visuco asvan yuyujana isata ekah sawana a rathe,** one of you . . . proceeds in a common car. Here one *ekah*, is Indra, who is identical with the sun, goes over the world in a car which is common to him and Agni, as being also, identified with the Sun ; the same identity being kept in view, Indra yokes the multiform horses,—months, weeks, days, to a monoform car, or the year (*Wilson*).

6. **Triosat pada,** thirty steps (i.e., thirty *muhurtah*, the thirty divisions of day and night), त्रिषत् पदानि अव्यव भूतान् त्रिशम्भूत्तर्त्त्वं—*Sayana* ; Two less out of thirty-two Nature's bounties (heaven and firmament eliminated)—पाकाणं द्वा च वर्जयित्वा सर्वत् भूम्या दीप्यदार्पण—*Daya.*).

Hitvi sirah, having eliminated the head, that is, the speech or words of chief importance (हित्वा त्वकत्वा श्यरः श्योरेवंभूत्यं वचनम्—*Daya.* ; हित्वा त्वकत्वा त्वयमग्निरस्का सती—*Sayana*) ; or animating the head (of living beings) ; exciting the head (श्यः प्रेरित्वी).

This may apply to dawns, as being headless (पश्चिमका), she having abandoned the head, being of herself headless. See Yv. XXXIII.93.

Mahidhara, like Dayananda, also refers the epithets to *vac*, speech, *apad* (पदाद) or footless (पादरहिता—*Daya.*) meaning prose (गचारिदका).

Hymn-60

The deities of the hymn are Indra and Agni, both mean the same Supreme one, our Lord ;—with two aspects. Being the lord of mid-space, He is Indra, the resplendent ; and again as the lord of the terrestrial world, He is Agni, the foremost adorable ; both stand for opulence ; both join together to recover cows, waters, the sun, the dawns (the bounties of light, enlightenment, truth and virtue), that are carried away so often by malevolent forces, the dark *asuras*, the untruth and vice personified (2) ; they are slayers of *Vṛtra* (3) ; slayers of enemies (5) ; they counteract all oppressions, committed by pious and impious both ; they support virtue (6) ; they have yoked horses, the *Niyuts* (8) ; they are invoked for horses, cattle, food, happiness and friendship (13) ; and they quaff the sweet *Soma*, the devotional dedication, which alone exhilarates them (15).

6. **Hatah vrtrani**, who kills the evil dark forces or who destroys dark clouds (हतः वृत्राणि भेषाऽवयवान्—*Daya*.).

Arya, the pious (आर्या उत्तमवृक्षमन्ते स्वगारी—*Daya*.)—persons noble in qualities, in actions and in behaviours.

Dasani, the liberal givers ; the donations (धर्मानि दानानि—*Daya*.).

Vrtrani and **dasani** being neuter in gender, do not actually mean the persons, they mean the evil disturbing actions of *aryas* and *dasas*, done severally (दासानि दासाः कर्महीनाः क्षव्रः । तैः फुरानि चोपदावगातानि । प्रार्था प्रार्थः कर्मनुभवातुभिः फुरानि वृत्राणि उपरस दासानि—*Sayana*).

Hymn-61

For verse 2, see Nir.II.24.

1. **Divodasam** divine perspective ; the giver of enlightenment (दिवोदासं विद्याशकापत्य दातार—*Daya*.).

Vadhri-asvaya, speeding mind ; one yoked for horses to march ahead (वध्रीपत्ताम वध्र्यो वधंकर सावा पत्य तस्मै—*Daya*.).

2. Sarasvati (spiritual awareness ; one of the 57 synonyms of speech (Vac ; वाच्). The word stands for both,—in the sense of a river (not a proper name, but in general terms, for a stream or channel of any realm,—physical, mental or spiritual) and of a deity in Vedic passages (Bṛhad-devata II.135)—(तत्त्वं सरस्वतीत्येतत्प्रवर्त्तते नदी वद्यप्रादन्तं निगमा भवन्ति—Nir.II.23).

How it is used in the sense of a river, is seen below :

Like the one who digs the lotus stem, she has shattered the peaks of mountains with her might and strong waves. Let us worship Sarasvati, who sweeps what is far and what is near alike, with well-composed hymns, for our protection.

Susmebhīḥ the word *Susma* (सुष्मा) is a synonym of strength, so called because it crushes everything (इति शुष्मैः पोषणैः । शुष्मिति ददनाम । शोषय-तीति शुष्मः—Nir.II.24).

Bisakha, here *bisam* is derived from the root *bis* (विस) meaning to split or grow (विस विस्तरेष्वेष्वनकर्मणः । शुद्धि कर्मणो वा—Nir.II.24).

Sānu or peak is so called because it is very much raised up or it is very lofty (सानु च मुच्छूर्णं भवति । च मुच्छूलभिति वा—Nir.II.24).

Urmībhīḥ, with mighty waves (महद्विर्मितिभिः).

Paravataghniūm, who sweeps what is far and what is near alike, i.e. who destroys what is on the other, as well as, what is on this bank (पारावतज्ञीं पारावारपातिग्नीम् !—Nir.II.24).

Param, something afar (पारं परं भवति).

Avaraṁ, something near at hand (प्रयामपरम्).

Let us attend upon the Sarasvati (river) with well-composed, sublime hymns (सुवृत्तिभिः प्रोषणाभिः सुत्तिभिः) and acts of worship (कर्माभिः) for our protection (परसे परनाम्य).—Nir.II.24.

3. Brsayasya, the destroyer of Nescience (ब्रह्मस्य विविदाहेददत्त—Daya. ; Brsayaya is also the name of Tvastṛ whose son is Vṛtra (Sayana) ; Brsayasya prajam, the son of Tvastṛ, i.e. Vṛtra (Sayana).

Wilson cites a legend from the Taittiriya Yajus, to illustrate the importance of correctly accentuating words of the Veda. Indra, it is said, had killed a son of Tvastṛ, named Visvarupa and that accounts for the enmity between them. Once Tvastṛ celebrated the Soma-sacrifice, at which he deliberately did not invite Indra though he invited other gods. Indra, however, joined the celebrations uninvited, and by force took a part of the Soma libation. With what was left, Tvastṛ performed a sacrifice for the birth of an individual who should avenge his quarrel and destroy his adversary, directing the priest to pray, now let a man be born and prosper, the killer of Indra (इन्द्र यात् or इन्द्र यः). In uttering the mantra, however, the officiating priest made a mistake in the accentuation of the term इन्द्र यात्, slayer of Indra, in which sense, as a *tat-purusa* compound (तत्पूरुष समान), the acute accent should have been placed upon the last syllable (पत्तोदात्): instead of which the reciter of the mantra placed the accent on the first syllable (पूर्वोदात्), whereby the compound became *bahuvihi* (बहुवीहि समान), epithet, with the meaning, the one of whom Indra is the slayer; consequently, when, by virtue of the rite, Vṛtra was produced, he was foredoomed by the wrong accentuation to be put to death by Indra. So Vṛtra did not slay Indra; instead he became one of whom Indra was slayer. The purport of the legend is to emphasize the importance of proper accentuations.

Ksītibhyah avanīḥ avindah visamebhyaḥ asravah—thou hast acquired for men the lands etc. The phrase is capable of multiple interpretations according to Sayana : (i) thou hast shed poison upon them ; (ii) thou hast destroyed them (सितिभ्यः मनुष्येभ्यः प्रवनीः मस्तुरेष्वद्धरा शूरोः प्रविन्दः प्रसम्पदः एम्पः मनुष्येभ्यः विषं उदकं च प्रस्वः मेलारपः । यदा क्षितियोज्मुरजनः । तैम्यः सकाशात् प्रदनोभूमीरविन्दः सविवत्यसि । तात् हत्वेभ्यस्कासुरेभ्यो विषं मृतहेतुमृतं गरलमङ्गवः—Sayana).

According to Dayananda, O Sarasvati, may you turn out those who speak ill of learned people (देवनिदः), and take the side of those, who are destroyers of nescience (बुद्धयस्य मायिनः), and also of their progeny (प्रजाः); and win over the lands for protection (सितिभ्यः प्रवनीः प्रविन्दः), and from the interior of these lands, take out (प्रस्वः) water (विषं).

Vīsam, विषं = उदकं (water, Nigh.I.12).

9. Atidvisah, anya rtavari svasrb, bring to us her other water-laden sisters. Sayana gives two explanations :—(i) *ati* = *atīnī* (अति नयत् प्रतितारप्तु) to lead over or beyond and (ii) *ati dvisah*, may the other sisters overcome those who hate us.

Rtavari, the dawn (ऋतापरी चता—*Daya*)—the dawn removes from us all those who hate us, and just as the sun to days, so she brings to us the other sister dawns (*Daya*).

12. Sapta dhatuh; seven metres or seven rivers (सप्तद्यात्; सप्त धूतवोऽवयवा गायत्र्याचा गङ्गाचा वा यस्याः सा तपोक्ता—*Sayana*) ; seven sustaining elements (सप्त प्राणाद्यो धारका यस्याः सा—*Daya*).

Seven metres : Gayatri, Usnik, Anustup, Br̥hati, Pankti, Tristup, and Jagati.

Seven rivers : (seven channels or nerves) : Ganga, Yamuna, Sarasvati, Sutudri, Parusni, Asiknya, and Vitasta.

Seven sustainers—the five sheaths, lower self and the supreme Self (physical, vital, mental, knowledge sustaining and bliss sustaining sheaths).

Panca, the five vital breaths (prana, apana, vyana, samana, and udana) : according to Sayana ; Brahmana, Ksattriya, Vaisya, Sudra, and Nisada, the five classes in society.

14. Ma-apa spharib. reduce us not to insignificance ; cause no decline (माप स्फरोः पश्चदं मा कुर्विः—*Daya*. ; मपवृद्धन् मा कापेऽः स्फारो कृदिः—*Sayana*).

Hymn-62

The hymn is devoted to Asvins, the twins, the pair, the leaders of heaven (*divah*), who at dawn drive away the glooms (1) ; they come with splendours in lustrous cars (2) ; their horses are swift as thought, harnessed to their space cars (4) ; these horses are winged, since their cars have to move in space ; they also pass by roads unsoiled by dust (6) ; they can also penetrate the mountains (7) ; and as such they are not ordinary vehicles : they move in space, on water, on roads, and beyond the mountains ; they are right-royally worshipped in due

seasons. (9); their *Niyut* steeds are of three categories; most excellent (*parama*), middling (*madhyama*) and most inferior (*avama*) (11).

6. For *Bhujyam*, see earlier notes, on I.112.6; 20; 116.3-5; 117.14; 119.4; IV.27.4; the pleasure worth enjoying (प्रभू भोक्तुं प्रोपमानन्दम्; also भृज्ये भोक्तारं IV.27.4; भोगमहंश् I.119.4; सुखस्य भोक्तारं I.120.20—*Daya*).

Tugrasya sunam, the son of Tugra; the son-like of a strong person (तुग्रस्य बलिष्ठसं भून् अपसमिव वर्तमानम्—Daya.). For Tugra, see earlier notes on I.116.3; 117.4; VI.20.8; 26.4.

7. *Vadhrimatiyah*, the aspiring mothers ; of the one in which are present the vast multitudes, i.e. the earth and midspace (परिमत्यः वद्ध्रीयो वस्तुनानि विचरन्ते यस्याप् इत्या शून्येन्द्रियस्य वा—*Daya*). See also I.116.13 ; 117.24 ; also X.39.7 ; 65.12 (विग्रहमत्यः विविक्षणा विद्यायाः I.117.24 ; वध्याप व्रक्षस्ता वद्ध्रीयो विद्यन्ते यस्यास्त्वयाः I.116.13—*Daya*).

Shayave, for the quiet devotee ; for sleep (शयनात्मक—*Daya*. ; शयनात्मक I.116.12 ; for the sound and pleasant sleep, सुर्वेन शयनशीलात् ; शयै, यः शोत्रे तं पुरं IV.18.12 ; the all pervading one, शयुः=योऽभिभ्यास्यते III.55.6 ; one who provides rest to everyone during dissolution, शयुः यः प्रलये सर्वाणि मृताणि शापयति स.—*Daya*).). शोत्रेन्द्री शयुः, शयनशीलः—*Unadi* I.7.

8. **Adityah**, light ; also a measure of time, months (पारित्या: कास-
यप्त्याः—*Dava*).

Vasavah, life-elements ; also earth and other places of abodes
 (वस्तुः परिष्वात्यः—*Dava*).

Budriyasah, the Maruts ; the elements of vitality (बुद्रियासः प्राप्ति-विद्याप—*Dava*).

10. *Nrvata rathena*, having a leader, a driver (नृवता चतुर्वी नरो विषयाते पश्येत्स्तेन—*Daya*; नृवता नेत्रा सार्वयना युक्तेन—*Sayana*) ; or equipped with a horse (यदा मास्यपुस्तेन—पतञ्जाः परः ; नरा = प्रथा = पतञ्जाः, *Nigh.* I.14; —*Sayana*).

Antaralih cakralih, chariot with wheels capable of taking one all around different regions ; well-guided chariot (पन्तरैः निनेः पक्षैः लोकं प्रमणाप परिव्याप्त्यैः—*Daya.*) ; पन्तरैः प्रनिकृष्टैः चक्रैः मुक्तेन—*Sayana*).

Sanutyena tyajasa, with impelling forces ; with secret indignation (सनूत्येन सप्रेरणीयैन रथजसा त्यगेन—*Daya.* ; सनूत्येन विरोहितेन रथजसा क्रोधेन—*Sayana*).

Vanusyatam, the angry ones ; the obstructing ones (वनूप्यतां कृष्टां वाध्यानानां चा । वनूप्यतोति कृष्टिं कर्म—Nigh.II.12 ; हन्तिकर्म—इति पास्केनोभतसात्—*Sayana*).

11. **Niyudbhīb**, *Niyut*, steeds ; the one moving with the speed of wind (नियुद्भिः वायोर्गतिभिः—*Daya.* ; नियुद्भिः वाहै—*Sayana*).

Hymn-63

For verse 8, see Nir. VI.29.

1. **Valgu**, the pleasant speech (वल्गु शोभनवाप्तौ । वल्गुइति वास्त्वाम्, (Nigh.I.11).

Nasatya, of the truthful nature (वासत्या सत्यस्वभावी—*Daya*). See previous notes—I.3.3 ; 46.5 ; 116.4 ; 180.9 ; 184.1 ; 3 ; III.54.16 ; 58.7 ; IV.37.8 ; V.46.2 ; 73.6 ; 74.2 ; 75.7 ; 78.1 ; VI.11.1 ; 50.10 and its vocative (dual) forms as I.34.7 ; 9-11 ; 47.7 ; 9 ; 116.2 ; 9-11 ; 13 ; 14 ; 16 ; 17 ; 19 ; 20 ; 22 ; 23 ; 117.1 ; 6 ; 11 ; 13 ; 23 ; 118.4 ; 11 ; 182.4 ; 183.3 ; 5 ; 184.5 ; II.41.7 ; IV.14.1 ; 43.7 ; 44.4 ; 7 ; VI.49.5 ; 63.7 ; 10 ; etc.

3. **Barbli**, wide space, midspace (बर्द्धः पन्तरिक्षं, also वृहन्ते सर्वे पदार्थां पर्स्त्रीस्तद्वत्तरिक्षं ; संबर्द्धतं तेज इव विकारं, I.188.4 ; चत्तमास्तर्ण, IV.9.1 ; पर्सीव विश्वर्णं VI.67.2 ; वृद्ध गृहं, I.142.5—*Daya*.

5. **Nara-urtu**, the leaders and guides (नरा वायको नृत् नेतारौ—*Daya.* ; नरानेतारौ नृत्यगृह्णन्ती, i.e. guides and dancers.

Sayana refers here to the legend of the Asvins carrying off in their car the daughter of *surya* from the other gods, as narrated in the Aitareya Brahmana, IV.7 (मायाभिः प्रकाशैः शोदरेषां निरुप्त्वा त्वं इत्थाः—*Sayana*).

6. *Vayah*, birds (वयः पक्षिः—*Daya*.); also horse (वयः पक्षवः—*Sayana*; पक्षवः = रथेनात्; निग. I.14; the list does not give *vayah* as a synonym of horses).

8. *Dhenuman isam piuvatam asakram*, Fatten the perennial cow like food ; i.e. which never runs dry (धनसंक्षणोम्—Nir. VI.29); the phrase literally means, give us a cow, food, that does not astray.

Sayana explains *dhenum* by gratifying (धेनुं प्रीणतिशीघ्र), or *isam* (इपं) may be the adjective for *esaniyam*, give us a desirable cow (इपमेपीया धेनुमित्यन्वयः—*Sayana*).

9. The verse is full of epithets : *rjre raghvi*; two straight right going. (ऋजे कृजुभिषे रथ्वी तत्पी—*Daya*.; कृजे कृजग्नयने रथ्वी तिप्रगामिन्यो बहवे i.e. the straight-moving and fast moving mares—*Sayana*).

Puruyasya, the intuitive instinct (पुरुष्यत्वं वा पुरोपते प्राप्तोति तत्प—*Daya*.); of *Puraya* (पुरुष्यत्वं पुरुषामरुष्य—*Sayana*); the word occurs nowhere else in the Rgveda.

Peruka, the instinct of resistance (पेक्षे पालके—*Daya*.; पेक्षे रात्रिनिधि-मात्रानि—*Sayana*); the word occurs nowhere else in the Rgveda.

Sandah, the discriminating instinct (शाण्ड; यः इति उन् करोति तपात्मम्) पति को तमूकरण इत्यस्मादोणादिकेऽङ्गहृष्ट प्रत्ययः—*Daya*.; a king of this name, —*Sayana*); the word occurs nowhere else in the Rgveda.

10. *Purupanthah*, master of manifold ways ; the versatile (पुरुषान्नाः पुरुषद्विविष्ठवासो पन्यात्व—*Daya*.); the word occurs nowhere else in the Rgveda.

Bharadvajaya, for the sage, profound in sacred knowledge (भराद्वायाम भूतविज्ञानाय—*Daya*.).

Purudansasa, achievers of great deeds (पुरुषं दशा स्मृत्यमानि कर्मणि यपीस्ती—*Daya*.). As a vocative, the word occurs in VI.63.10 and VIII.9.5; also see पुरुषं—III.1.23; 5.11; 6.11; 7.11; 15.7; 22.5; पुरुषं VII.73.1; पुरुषं वा I.3.2; VIII.87.6.

10. This verse has only one pada (एषामाकिष्टपृष्ठ).

Hymn-64

3. Gavah, rays (गावः फिरणः—*Daya*; रसयः—*Sayana*); but Wilson translates as kine, since of the word *rāhanti*.

Volba, the married one (वोतहा विवाहिता—*Daya*); of the army (वीनहा एनाया—*Sayana*).

Asteva = *asta-iva*, like one casting his darts, arrows, weapons etc. (पर्सेव शस्त्राद्वजाणा प्रसेपेते—*Daya*); वीरः केषेव—*Sayana*).

Ajirah na, like a warrior (अजिरः न लिप्रगामी शबूत् यथा—*Sayana*), like the one who does not move with speed, (अजिरः न यः शोधं न गच्छति ताः इव—*Daya*).

4. Divah dubitali, O, the daughter of the midspace, or the region of light, O dawn (दिवो दुहितः भन्तरितमृते है उपो देवि—*Sayana*; प्रकाशस्य कन्देद चरंमाने—*Daya*).

6. Vayascit, like the birds (वयश्चित् पश्येणः इव—*Daya*; पश्योऽपि—*Sayana*).

Hymn-65

1. Ramyasu, in the nights (राम्यासु रातिपुः राम्येति रात्रिनाम—Nigh.I.7; *Daya*; राम्यासु याम्यासु, *r*, substituted for *y*.)

Dubita divah-jah, daughter born of midspace or the region of light, i.e. dawn (दिवोजा: दिवो जाता भात इव दुहिता दिवः पुत्रो रथाः—*Sayana*); (दिवोजा: सूर्यज्ञातेय, like the one born of the sun—*Daya*).

Ajigah, makes visible (पशीषः जागररति—*Daya*); vomits, पशीणःउद्गिरति । जिगर्तिगिरति कर्मणा, *jigartti* means to consume or to invoke, or to seize, गृष्णाति कर्ता वा, यह जाति कर्ता चा,—Nir. VI.8); brings them up out of darkness.

2. Urmyayah, of the night (ऊर्म्यायाः रत्नैः Nigh.I.7).

Candrarahabah, dawns in beautiful chariots (चन्द्ररथाः कान्तरथाः । चन्द्र-शब्दन्तोः कान्तिकंशः—Nir.XL5).

Candramas, (the 'moon) is so called because it roams about noticing (चन्द्रमाशापदभूति, √ चन्द्र + मात्) or is bright and measures (चन्द्रोमाता, चन्द्र + मा), or its measure is bright (चान्द्रं मात्रमस्येति वा). *Candra* (bright) is derived from the verb √चन्द्र, *Cand*, meaning to shine.—Nir.XI.5.

5. **Gavam angirasah grnanti**, Angirasah through thy favour recover the herd of cattle (गवां गोत्रासंपान् अंगिरसो पृष्णन्ति उत्सूजन्ति—*Sayana*; गवां किरणानां अंगिरसः वायव इति पृष्णन्ति उत्सूजन्ति—*Daya*.) See also गवां गोवपुद्सूक्ष्मो पृथक्षिरः—Rv.II.23.18.—A reference to the recovery of the lost wisdom,—recovery of cows from the Panis.

6. **Bharadvaja-vat**, like the vital breaths; as the Bharadwaja, i.e. someone different from Bharadvaja Rsi (भरद्वाजवर्षिति वचनात् पर्योऽप्यस्ति भरद्वाजः ।—प्राणो वै भरद्वाजवत्—*Sayana*, quoting from the Brahmana ; also like the ear (भरद्वाजवत् ध्योवत्—*Daya*.).

Riribi, beg, pray for (रिरीहि याचत्वं रिरीहोति याऽग्नाकर्ता—Nigh.III.19); also grant us (रिरीहेहि—*Sayana*).

Hymn-66

For verse 9, see Nir. III.2.

1. **Prsnih**; mid-space or atmospheric region, firmament (पृश्नः पत्त-रिक्षम्—*Daya*; *Sayana*).

Udbhab, night ऋषः रात्रिः ऋषे इति रात्रिनाम Nigh.I.7; *Daya*.)

Samanam, of one form, the like-formed; Maruts are regarded to be all of one form or they always maintain the same form; none of them is elder or younger : पर्येष्ठासो एकनिष्ठास पृते—V.60.5—*Sayana*).

Dhenu, speech धेनु वान् । भव विभक्तिसोऽपः *Daya*.

Maritesu anyat dohase, that form of the Maruts causes one or other thing in the world, as herbaceous plants, forest trees and the like to flourish, so as to milk or yield what is desired (तद्वर्त्तं मरुद्वु मर्त्येषोऽपि मन्यत् खोयस्थिगनस्त्वयादिकां दोहुषे कामान् दोहुषे पीपाय भाष्यायति—*Sayana*).

4. Antoh iti saantah, being already in everyone's hearts (मनः सन्तः सर्वोपां हृदि वर्तमाना एष—*Sayana*), here the Maruts are regarded as identical with vital airs. According to Dayananda, a compliment is paid in the verse to those persons who forego their evil desires and lead a life of purity ; the elevated persons with pure hearts (मनः मन्ये सन्तः सत्यसूखाः—*Daya*).

Punah, purifying (पुण्याः पवित्रयन्तः—*Daya*).

Avadyani, bad habits ; defects ; sins (भ्रमशानि निन्द्यानि कर्माणि—*Daya*. ; पापानि—*Sayana*).

5. Na ye stama ayaso mahna nu cid, who now are thieves going with greatness verily ever ; i.e. the plunderers of their wealth (प स्तोनाः स्तोनांस्तिरोहिण वा स्तोतूधन लाभप्रवृत्तारः मधासः गन्तारो भवन्ति—*Sayana*) (स्तोनाः—स्तोनाः, i.e. thieves, *au* is substituted for *e*—स्तोनाः शोराः । भ्रमवर्धन्यत्यक्षेकार स्त्यान प्रीकारः—*Daya*).

6. Savasa yojanta rodasi, to form a bond of union between earth and heaven by their strength (शवसा वरोल बोपेन—*Sayana, Daya*.), i.e. satisfy by the rain (शृष्टा पृथिवीं कर्पंयन्ति—*Sayana*).

8. Sa vrajam daria parye adha dyoh, despoiler of the herds of his ardent foe (सः पार्यं संप्राप्ने द्योः दीर्घस्थापि विजितीर्थोर्वा शत्रौः वज्रं यन्तं संयं दर्ता धारयिति भवन्ति—*Sayana*) ; according to Dayananda, *vrajam* is clouds (गोद्यु ग्राहादिषु पश्चृष्ट पृथिवीं विभागेषु वा उत्तरे मुकुमारे वं धन्तु उदकेषु च; तज्ज्व वेदं दर्ता विवारकः पार्यं पारावितये भवति यद्य द्योः प्रकाशस्य—*Daya*).

9. Arkam, food or thunderbolt (भर्कं पानं वज्रं वा; भर्कं इत्यननाम Nigh. II.7.; वज्रनाम Nigh. II.20—*Daya*. ; also भर्कं पानं हृदि॒; त्वया भर्कं॑; इत्यननामसु पानात्—*Sayana*).

Makhebhyah, for battles, for yajnas (मखेभ्यः संप्राप्नादिष्यः संपत्ताभ्येष्यः ; भवति यज्ञनाम Nigh. III.17—*Daya*).

11. Divah Sardhaya sucayo manisa ghrayo napa ugra asprdbharan, of heaven for the strength pure praises mountains, like waters fierce have vied (literal translation by Wilson) ; दिवः स्तोतुः, सर्वाय शास्त्राय वसाप, for the strength of Maruts ; गिरयः च मेषा एव, like clouds).

Hymn-67

In the cosmological interpretation, *Mitra* represents light and *Varuna*, its concomitant counterpart is the material *plasma*, as if the pair of matter and energy ; both of them are essentially one and yet in the manifested world different, the eldest of all existing things ; though not the same, and yet the firmest restrainers (1) Dayananda interprets them as the *prana* and the *udana*, the two of the vital airs.

1. *Rasmeva*, like the reins; like the radiations (रसमेव किरणवद् रज्जू-वद् वा—*Daya.*; रसिनेत्र भस्तात्, horses restrained with reins.—*Sayana*).

Yamistha, the firmest restrainers (यमिष्ठा भतिशयेन यन्तारौ—*Daya.* ; यन्तुस्मी—*Sayana*).

Girbhīb, by praises (गीभः स्तुतिभिः—*Sayana*) ; by words or speech (वाचिभिः—*Daya.*).

Asama, not the same (पसन विषमी—*Sayana*) ; not alike, excelling all (पशुल्पे उपर्योगितिभौ—*Daya.*). *Sayana* refers to a similar passage : लिरचिं हन्ति चतुरधिस्थः” I.152.2., इति निगमान्तरेणासाम्यं वर्णितम् ।

2. *Manisa*, the well-cultivated intelligence (मनीषा विद्यासुशिक्षापूर्वता प्रका—*Daya.*) ; prayer (मनीषा स्तुतिः—*Sayana*).

Sayana usually translates such terms as विषयः, मनीषा etc. as prayer, which may as well mean *intellect*.

Namasa, with respect ; with viands etc. (नमसा सत्कारेणान्तरेन सह वा—*Daya.*; पनेन हृषिषा सह—*Sayana*).

Varulhyam, pertaining to house (वस्थं वस्ये गृहे भवत्—*Daya.* ; the house, safe from heat, chill and blast of air, वस्थं शोत्रबातातपानां वार्त्यितु भवति—*Sayana*).

Sudsau, liberal givers ; munificent divinities सूदान्—vocative—शोभनानि दानानि ययोत्ती—*Daya.*; हे शोभनवानी—*Sayana*).

3. *Apasevn*, by actions(अपसाऽइव कर्मणेव—*Daya.*; *Sayana*).

5. Spasah, rays and courses ; reins and goings ; the dispellers of darkness and ignorance and encouragers of light and knowledge (स्पः; अविद्यान्धकारं वायमाना विद्याप्रकाशं स्पर्शेत्—*Daya*; स्पः रसयन्वरा वा—*Sayana*).

Spasah adabdhasah amurah, your courses are unobstructed, according to Sayana, *spasah* means *rasmayah cara va* ; rays or perhaps reins, or goings which are *ahimsitah* (अहिंसितः), uninjured, *amudhah*, (अमूदाः), not bewildered.

6. Upamat-iva, like a pillar or post (उपमात्-इव उपमीयते प्रतिपत्ते इति उपमगत् स्पूषा ; the post to which a calf is tied,—*Sayana*) ; like a simile (उपमादिव—*Daya*.).

Visvadevah, the illuminator of the world ; the sun (विश्वदेवः विश्वेषा सर्वेषां देवः—*Daya*; विश्वदेवः सर्वः—*Sayana*).

Bhumim, the earth, *Dyam*, firmament ; the graceful knowledge (भूति द्यति च—*Sayana* ; कृतनीया विद्याम्—*Daya*.).

Dhasina, by food (वासिना भग्नेन—*Daya*.).

Ayoh, of man ; of the living (पायोः वीक्षणस्य—*Daya*; पायोः भनुष्यस्य—*Sayana*).

Dribhah, cloud (दृढः युवाम्या दृढीहतरम् मेषः—*Sayana*) ; the firm *Naksatrah*, present in the firmament, the one which does not decay (नक्षत्रः पन्तरिण्याक्षयानः—*Sayana* ; नक्षत्रः यो न क्षीयते—*Daya*.).

A-atan, replenish with light (पातान आठनोहि युवाम्या दृढीकृत एव—*Sayana*; पा भवान् क्षमन्तावतेषुः प्रकाशतेषु—*Daya*.).

8. Jihvaya, with his tongue ; with his prayers (जिह्वा वाचा—*Sayana*; *Daya*.).

9. Minanti, exterminate (विनश्चि विस्मिति—*Sayana*; *Daya*). There is no verb to govern the objects specified, and Sayana brings on from the verse 8, *vicayistam* (वि विष्ट) meaning *vinasayatam* (विनाशयत), destroy.

Na ye devasah ohasa na maritah ayajnasacah apyah na putrah—
Here ohasa (ओहसा) means, by the means of conveying—wishes it may
be supposed i.e. *stotrena* by praise (गहन साधनेन स्तोत्रेण—*Sayana* ; प्राप्तेन वरेन
योगेन च—*Daya*. ; *apyah* is rendered doing acts (पथ. । घणः कर्मः तदन्तः—*Sayana* ; अप्यः पञ्चु चतुर्भवं प्रतः—*Daya*. ; from *opas*, *opus*, but not
sacrificing, or sacrificing in vain : योपकर्माणि कुर्वन्तः—*Sayana*).

Na putrah, not sons, is rendered not pleasing or satisfying (नः
पूत्रा । पूण्यनोति पूत्राः । न पूत्रा भवण्यन्त हस्यतः—*Sayana* ; like the sons—*Daya*).

10. Nakih devebhish yatasthah, you do not go with other gods
(वेष्येभिः अन्येददेवैः सह नकिः यतथः न गच्छतः, you are not associated with them at
sacrifice—*Sayana*) ; you are not associated with learned persons
(*Daya*). यतथः—यतेषे (गत्वा व्यरथयेन परत्समेपदम्—*Daya*.).

11. Yuvoḥ askrdhoyu, your bounty is unlimited (युवोः युक्तयोः
परम्परोप्य य यात्यनः कृषु सुत्वत्वं नेष्ठति—*Daya*. ; परम्परोप्याद्यातुः । कृष्टिवति ह्लस्यनाम । निरुत्त
मवति (Nir.VI.3.) ; युवाभ्यां देयं तद् गृहादिकं परम्परोप्य परिच्छिन्नं मवति—*Sayana* ; i.e.
that which is to be given by you, as houses and the like, is
unchecked.

Askrdhoyn, long-lived ; means one whose life is not short. The
word *kṛdhu* (कृषु) is a synonym of short : it is mutilated (यो परम्परोप्याद्यातुः
त्वर्वनि, VI.22.3 ; Av.XX.36.3).

Hymn-68

The deities are the pair *Indra* and *Varuna*. Of the two Indra
represents resplendence, and Varuna, the material *plasma*. According
to Dayananda the pair are (i) *Vayu* (wind) and *vidyut* (lightning), (ii)
teacher and preacher, (iii) the sun and electricity, the Speaker (one
who presides over an assembly or parliament) and the Chief of an
army, (iv) king and his people, like the sun and moon. The Lord
Supreme is venerable (परम्पर) and resplendent (ज्ञात्); or the one who
presides over firmament (इन्द्र) and over waters (वरुण). Again Indra is
one who slays *vitra* (nescience) with adamantine weapon, whereas as
Varuna, he comes to the aid of people in difficulties (3). Both are
pre-eminent in greatness, over all natural forces (*visvedevasah*) (4) ; both
are addressed in vocative, along with another vocative (*deva*) ; the
givers, and we invoke both of them to be on our side (6), We invoke
them for opulence (7), for wealth, for our felicity (8), since we desire

to cross over difficulties as we cross the waters with a boat (8). Varuna is the imperial mighty divine, endowed with greatness and wisdom (9). In fact, both of them are one, not two, observant of holy duties (*Su-tapau*, सुतपौ सृष्ट यजुर्यातिनृत्यानाद्यं तपो यजोस्तो—*Daya*) ; they are one in drinking and enjoying Soma (the medicinal elixir, महोषधिरसं—*Daya*, or the emotional affection given by the devotee) ; they come on chariot along the road leading to sacrifice, i.e., a benevolent act free from the infliction of injury, *adhvaram*, मूरोरम् यज्वरं (etc.) (10). They occupy their respective positions in space, *barhis!* (बहिष्पि). (11).

1. **Vrkta-barhisah**, by whom the sacred grass has been clipped (पृक्त बर्हिषः स्तीर्णविषः—*Sayana*; पृक्तं उदितं विहिस्वकं गन तस्य ; here Dayananda interprets *barhih* as a synonym of water (वहिस्वदक नाम, Nigh.I.13).

Srasti, quick, at once, immediately (श्रृष्टी रथः, *Daya*; श्रृष्टेषि शिप्रना-याम् पर्याप्ति—Nir.VI.12).

2. **Maghonam**, the distributors of wealth, rich in wealth (मगोनं धनाद्यानां—*Daya*; धनवतां—*Sayana*).

Manhistha, the most liberal along the opulent (महिष्ठा धातृतपो—*Sayana* ; the most respectable (महिष्ठा भातिशयेन पूजनीयो—*Daya*).

Tuvisusma, possessed of vast strength (तुविषुम् वहुवस्तो—*Sayana*; वहु-वस्तु देवानामुक्तो—*Daya*).

Vritra-tura, the destroyer of Vritra, cloud, or evil forces, terrible as clouds (वृत्रतुरा यो वृत्राणा मेषवदुलजाना तत्त्वाणा तुरी द्विषको—*Daya*; destroyer of enemies, वृत्राणा हितको—*Sayana*).

3. **Namasyebhib**, pertaining to respect and praise (नमस्येभिः स्तुतैः—*Sayana* ; by foods, नमस्कर्त्तेषु भवैः—*Daya*).

Susalih, by strength (एषः वज्रः; एषं इति धननाभसु पाणात्—*Sayana* ; Nigh.II.9)

4. **Guhā**, speech, (नेति वाक्नाम—Nigh.I.11).

10. **Svasaram**, day (स्वस्तरं दिनं—*Daya*, Nigh.I.9 ; path (स्वस्तरं मार्गं—*Sayana*).

11. Barhisi, on the sacred grass (*Sayana*) ; in space ; occupying respective positions in space (बर्हिः प्रयकामे—*Daya*).

Hymn-69

The pair of Indra and Visnu is the deity (*dyavaprthivi*), Indra is lightning, *vidyut*, or electricity of the midspace ; Visnu is one of the names of the sun (See *Adityah*, Vol.II, p.430) corresponding to the month of Phalguna.

For *Visnu* as the sun, who is known for his three steps covering the entire horizon, we have : We desire to go to those regions of you two, where are nimble and manyhorned rays. There indeed shines forth brightly that highest step of the wide-striding *Visnu* (त वा पास्तुयूषनसि प्रस्थै I.154.6). See Nir.II.7.

Sipivista, (सिपिविष्ट) and *Visnu* are synonymous terms, of course ; the former is a contemptuous term (*Aupamanyava*, Nir.V.7) since he is denuded like a phallus, i.e. whose rays are not displayed, or else, it may be that the word is used as a synonym of praise ; O *Visnu*, what is this wellknown shape of thine, i.e. worthy of being fully known, that thou sayest to us "I am enveloped with rays *sipivista* whose rays are displayed. (सिपित् ते विष्णो पर्त्यव्य भूत प्रपद् पवर्ते सिपिविष्टो पर्त्यम् ; VII.100.6 ; —सिपिविष्टोप्रस्थीति प्रतिपन्नरश्यमः ; विष्णोपरस्य उप्यन्ते । देशिष्टो भवति—Nir.V.8)

Again, according to Nir.XII 18-19, that which is set free becomes *Visnu* (एव पद विविष्टो भवति तद् विष्टुपैषदिः) ; *Visnu* is derived from √व्य, to pervade, or from vy-as (व्यत), to interpenetrate (व्यत्तोरेवा—Nir.XII.19) : We have : *Yisnu* strode over this universe, thrice he planted his foot, enveloped in dust : (एवं विष्णुष्व वक्ष्मे देवा नि दद्वे परप् । सप्तमहस्य पौष्टे—I.22.17) According to Aurnavabha, the three steps are (i) on the mountain of sunrise, (ii) on the meridian and (iii) on the mountain of sunset (सप्तमहस्य विष्टुपैष्ट व्यतिरक्षीत्योर्विष्टमः). According to Sakapuni, the three steps are (i) on earth, (ii) in the midspace, and (iii) in the heaven (पृथिव्याऽन्तर्बन्धैर्विष्टो विष्टोर्विष्टम्—Nir.XII.19)

3. Aktabhili, by the nights (प्रग्निः परिविष्टः—*Daya*. Nigh.I.7) ; with radiance (प्रग्निः देवोर्विष्टः—*Sayana*).

Stomash, praises (स्तोमातः स्तुत्यः—*Daya*; स्तोमातिः—*Sayana*).

Ukthaih, with the Vedic praises or prayers (उर्ध्ये: वेष्टये स्तोतैः—*Daya*; उर्ध्ये: वस्तैः सांघ ग्रस्यमानासः च चांग्यमाणाः—*Sayana*; ग्रस्यगानासः प्रपांचिताः—*Daya*).

4. Indra and Visnu both have equally spirited horses (सहमादः सह-माध्यन् यस्यासः प्रस्पा—*Sayana*; सहमादः to the same destination, समानस्थानानि—*Daya*; यस्यासः the great ones, महान्तः—*Daya*; प्रस्पा—*Sayana*).

Girah, the speech (गिरः वाणी—*Daya*; the prayers; यस्तस्या धापः—*Sayana*).

8. Yat apasprdbetham fredha sahasram, with whosoever you have contended, you have thrice conquered thousands.

The verse is quoted in the Aitareya Brahmana, VI.15; What time, O Visnu, with Indra ye did strive, then did ye two divide in thrice the thousand (*Keil*). Indra and Visnu fought with the Asuras; having conquered them, they said: "Let us make an arrangement". The Asuras said, "Be it so." Indra said, 'so much as Visnu three times traverses, so much be ours; let the rest be yours.' He traversed these worlds, then the Vedas and then speech. They say, 'What is the thousand?' These worlds, these Vedas, moreover speech, he should reply. 'Did you divide; the Achavaka repeats in the *uktha*, for he is then the last (and so on).

Thus the first step covers the entire space, the second step, the entire Veda or the divine knowledge, and the third the entire speech.

Sahasram, unlimited (सहस्रं असंख्यं—*Daya*; unmeasured, अविश्व—*Sayana*); actually the whole.

Hymn-70

For verse 2, see Nir.V.2.

In this hymn, the deities are Heaven and Earth in pair.

3. Visu-nupani, of various forms; of a variety of forms (भिषु-क्षमाणि व्याप्तस्थानि—*Daya*; नामावर्णानि—*Sayana*).

Savrata, of similar functions (सव्रता समान कर्त्तिण—*Daya.* ; *Sayana*).

4. **Ghrīprca,** Heaven and earth are both surrounded by water (or cosmic vapour) पृथिव्या पृथेन प्रदोपनेनोदकेन वा संपूर्ते—*Daya.*; पृथसंपूर्ते—*Sayana*).

Gṛīavrdha, the asylum of water (धूतावृष्टा पृथं प्रदीपनमदकाशनञ्च थोर्येण स्तेष्वेऽप्येस्ते; asylum of light or water—*Daya.*; पृथव्येन्द्रियो—*Sayana*).

6. **Urjam,** food or vigour. (भन्न पराकर्म वा—*Daya.* ; कर्जं भन्न—*Sayana* ; भक्तं—यन्नाम—*Nigh.II.7.*

Dyau, or heaven is like father, and *prthivī* or earth is like mother (गिरा माता पितैर्य सातेन—*Daya*.).

Hymn-71

For verse 2, see Nir. VI.7.

1. **Savita,** the sun, or the supreme creator, is the deity.

Makhah, yajna or sacrifice ; the giver of comfort like a sacred act (मज्जः यज्ञ एव भूत्यकर्त्ता—*Daya*.); the adorable (महोदीयः—*Sayana*).

Sudaksah, sagacious (शुद्धः सोभनं एतं वतं यस्य सः—*Daya.* ; सुप्रक्षः—*Sayana*).

Rajasah, of the world or region or water (रजसः सोकस्योदकस्य वा—*Sayana* ; सोकस्य—*Daya*.).

2. **Dayana,** donations (दावने दाने—*Daya.* : *Sayana*).

Bhūmanah, of many forms (भूमनः बहुष्पस्य—*Daya.* ; भूते—*Sayana*).

Savimani, at the stimulation. We go at the stimulation (or inspiration) of the divine Savitṛ (सवीमनि प्रस्त्रेज्जुषाने—*Sayana* ; सवीमनि प्रस्त्रे—*Nir.VI.7.*).

4. *Ud um devah savita prati dosam asibat*, may the sun rise regularly at the close of night (प्रति दोषं यथा राति राति प्रति सूर्यस्तया, प्रस्पात् उत्तिष्ठेत्—*Daya*. ; स्यः स तदिता प्रतियोगे प्रतिराति रात्रेः अवस्थानेऽवस्थाने उत्तमस्यात् उत्तिष्ठतु—*Sayana*), दोषा = night. (Nigh. I 7).

Ayodhanuh, the one whose jaw is strong as iron (पयोहनुः पयोलोहभिद दृढा हनुमेस्य एः—*Daya*. ; golden-jawed, पयोहनुः हिरण्मय हनुः—*Sayana* ; एस्य = पयः = हिरण्मयामानि, Nigh. I.2.

Hiranyapanih, golden-handed (हिरण्मयामिः हिरण्मय पाणिः—*Sayana* हिरण्मयादिकं सूर्यं पाणी पस्य एः—*Daya*.).

5. *Upavakta-iva*, like an orator (उपयक्तोय प्रस्ताकमधिवक्तेव—*Sayana*) ; like the one who speaks from close proximity.

Hymn-72

The deity of the hymn is a pair of Indra and Soma, i.e. the light-divine (*Indra*) and bliss-divine (*Soma*), the innermost enlightenment along with the divine joy (of the *vijnanamaya* and *anandamaya* sheaths).

1. *Yuvam mabani prathamani cakrathub*, you have made great and principal (beings).

2. *Upa dyam skambhatobh skambhanena*, you have propped up the sky with the supporting pillar.

Prithivim mataram, earth, the mother of all.

4. *Pakvam amasu autah ni gavam it dadhatih vaksanaso*, you have deposited the mature milk in the immature udders of the kine.

Vaksanamu, in the udders (वक्षामात् ऋषु—*Sayana*) ; in the rivers (वक्षामात् नदीषु—*Daya*.); वक्षामात् = नदीजामानि Nigh. I.13.

Gavam, of rays (गत्वा छिर्वामा—*Daya*.); of cows (*Sayana*).

5. *Tarutram*, helpers in times of trouble (तरत्र इःशास्तारकम्—*Daya*. ; तरत्र इरकं—*Sayana*).

Hymn-73

The deity of the hymn is *Bṛhaspati*, the supreme Lord.

1. *Bṛhaspati*, the supreme Lord, sustaining earth and other regions (बृहस्पतिः बृहतां पृथिव्यादीनां पासकः—*Daya*). At different places of the Vedic texts, the word has varying usages : (i) the specialist of the sacred lore (बृहस्पतिः बृहतः शास्त्रबोपस्य पासनतिष्ठम्—I.190.1) ; (ii) the Lord of a massive society (बृहीनां स्वामिन विद्वांसंजनं—V.51.12) ; (iii) the protector of knowledge or speech (वाच्मिताराक ; वेदार्थविद्वज्ज्ञनम्—III.62.5) ; (iv) a sovereign, ruling over a great empire (बृहतः पालकं राजानं—III.62.6) ; (v) a learned person, or Lord supreme with a command over a wide sphere of the Vedic knowledge (बृहत्या वाचः स्वामिने, विद्वांस ; बृहस्पतिः बृहत्या वेदवाचः पासयिता (विद्वान्)—I.190.2) ; (vi) the light of the sun, the sustainer of the world, बृहतां पासनहेतु सूर्यं प्रकाशः ; (vii) the preceptor of sacred knowledge (सकतविद्याऽङ्गापकं—Yv. IX.27) ; learned persons or technicians, renowned for knowledge in their own spheres, like the sun (बृहतो पतिः सूर्यं इन विद्वान् क्षितिपत्रः, I.161.6) ; (viii) a lady preceptor (बृहत्या वेदवाचः पासिकाऽप्यपिका विदुषी स्त्री—Yv.XII.54) ; (ix) also fire, electricity and other sources of energy (बृहतां पासका विष्वदूषोऽग्निः—Yv.XXVII.19) ; (x) a good administrator or chief of an army (बृहत्या समायाः देनामा वा पालकः—Yv.XVII.48). These references have been taken from Dayananda's comments.

The word *Bṛhat* is a synonym of 'great' ; it is grown all round (बृहिर्गति नहतो नामधेयम् । परिष्वृक्षं भगवति—*Nir.I.7* ; II.11.21), *Bṛhaspati* destroys the derider (*Nir. IV.25* ; बृहस्पते चयसे इतिपास्य, I.190.5) ; Indra and *Bṛhaspati* are jointly praised also (*Nir. VII.10*) ; *Bṛhaspati* is the protector or supporter of the great (बृहस्पति बृहतः पाता वा । पासविता वा—*Nir. X.11*, and 12 ; having sent the cloud with a dreadful roar, *Bṛhaspati* drew it out like a cup from a tree, X.68.8).

Bṛhaspati is the breaker of mountains, the first-born of the seed of Prajapati, the traverser of the two worlds (here in the sense of the sun) (1) ; he has conquered the treasures of the enemy, recovered cows from Panis, and the special pastures ; he appropriates waters from clouds (3).

In the Aitareya Brahmana, III.34, we have a legend about the seed of Prajapati, the creativity of our Lord ; and how Aditya was born, and how Varuna came into being, and from Varuna, descended Bhrgu ; and how the Adityas came into being. The coals became the *angrasas* ; in that, the coals after being quenched blazed forth again, Bṛhaspali came into being. The extinguished coals became black cattle ; the reddened earth ruddy cattle. The ash which was there kept about in diverse forms, the buffalo, the gayal, the antelope, the camel, the ass, and the ruddy animals.

Hymn-74

The deities are Soma and Rudra; they are the conferrers of happiness upon our bipeds and quadrupeds (1) ; they expel the widespread sickness from our homes (2); and keep off *Nirriti* (2) ; they grant medicaments for the ailments of our bodies (3) ; they are invoked for happiness in the world and for liberation from the bonds of Varuna.

2. *Nirriti*. The Vedic references for this word are :

निःशृतिः, *nih-rthiḥ*, I.38.6 ; V.41.17 ; VII.37.7 ;
X.11.11 ; 36.2 ; 59.1-4.

निःशृतिम्, *nih-rthim*, I.24.9; 164.32 ; VI.74.2 ,
X.36.4 ; 76.4.

निःशृती, *nih-rthī*, X.114.2.

निःशृतीनाम्, *nih-rthinam*, VIII.24.24.

निःशृते, *nih-rteḥ*, I.117.5 ; VII.58.1 ;
104.9 ; X.18.10 ; 95.14 ; 161.2.

निःशृता, *nih-rtyah*, X.165.1

निःशृते, *nih, riyai*, X.164.1.

The Nir. I.17 discusses about the use of this word in the *pada-patha* : (Nirṛtya) is either in the oblique or in the genitive case, (so it is written in the *Pada-patha*) as ending in the *visarjṇīya* (= nirṛtyah, निर्हृत्या; in the *padapatha*)—दूरो निर्हृत्या इदमा जगाम—(X.165.1)—पञ्चम्यं त्रेषां धा, पञ्चयं मैषा वा । धा: कारान्तम् (Nir.I.17) ; परो निर्हृत्या वा चर्दव (X.164.1).

The Nighantu gives twenty-one synonyms of earth. With reference to them, *nir-ṛti* (earth) is so called from giving enjoyment (तत् निर्हृतिनिरमणात्) ; the other word *nir-ṛti*, which signifies calamity is derived from √ृ, to befall ; these two words (i.e. one meaning the earth, and the other meaning calamity) are not to be confused. (हर्षते: कृच्छ्रपतिरत्तरा) (I). As a synonym of earth, we have the passage—४ मातुपौना परिवीक्षी प्रत्यर्थुप्रजा निर्हृतिमाविवेत—encompassed within the womb of the mother, and multiplying greatly, he entered the earth (I.164.32).

Again we have : "People having many children fall into calamity", say the ascetics. "It refers to the phenomenon of rain," say the etymologists (बहुप्रजा: कृच्छ्रप्रापदत्, इति पांकशास्काः ; वर्यकर्मति नैस्तताः—Nir.II.8).

Dayananda translates *nir-ṛtim* as an evil policy or practice inflicting (निर्हृति दुष्प्रदा कुनोति VI.74.2) ; the undesirable movement of wind causing disease (वायूना रोगकारिका दुष्प्रदा गतिः—I.38.6). The word also means the earth (निर्हृते: भूमेः—VII.58.1). Also *calamity*, (पापा वै निर्हृतिः—S.Br.VII.2.1.1 ; पोरा वै निर्हृतिः—S.Br.VII.2.1.10).

Nirṛti is *alakṣmi*, misfortune and poverty (निर्हृति लक्ष्मी—Sayana).

Hymn-75

For verses 2, 3, 4, 5, 6, 11, 13 and 14 see Nir.IX.17 (2) ; 18 (3), 40 (4), 14 (5), 16 (6), 19 (11), 20 (13) and 15 (14) respectively.

In this hymn, we have several weapons or implements as deities, e.g. armour or *yarma* (1) ; bow or *dhanuh* (2) ; string of the bow or *jya* (3) ; the extremities of the bow or *artni* (4), the quiver or *isudhīt* (5) ; the charioteer or *Sarathi* (6), reins or *rasmayah* (7) ; horses or *asvah* (7) ; chariot or *ratha* (8) ; the guards of the chariot or *rathagopah* (9) ; the arrows or *isavah* (11, 12, 15, 16) ; whip or *pratoda* (13) ; the ward of the fore-arm or *hastaghna* (14). The whole hymn is repeated in the Yajurveda, with the exception of the verses 9 and

15. (Chapter XXIX. 38-51 for the verses 1-14 ; the verse 15 is absent in the *Yajuh* ; the verse 16 as *Yajuh*. XVII.45 ; the verse 17 is XVII. 48 ; the verse 18 as *Yajuh*. XVII.49 ; the verse 19 is again absent.)

1. **Pratikam**, the experiencing one (प्रतीकं प्रतीतिकरम्—*Daya*.) ; the form (प्रतीतं स्य—*Sayana*) ; in front of the army (प्रतीकं प्रतीकमृद्य—*uvata* ; सेनामृद्य—*Mahidhara*).

2. **Samadah**, समदः, battles (समदः संशापन्—*Daya*. ; *uvata*, *Mahidhara*) ; with exhilaration (समदः भ्रयन्त मध्यतोः यद्वेसनारच—*Sayana*).

Ajim, the paths, (पानि मार्ण—*uvata*, *Mahidhara*) ; the combats, (पानि उपार्ण—*Daya*., Nigh.II.17).

May we win kine with the bow, and with the bow the combat.
May we win dreadful battles with the bow.

Samadah (battle) = सम् + मद् (i.e. eating together) from √मद् to eat ; or सं + मदः (i.e. raging together) from √मद्, to rage (समदः समदो वाते:, समदो वा मदते:—Nir.IX.17). People devour each other, as it were, in battle (*Durga*).

3. Coming close to the ear, as if desirous of whispering a secret, and embracing its dear friend, this strong ; stretched on the bow and leading us to salvation in battle, utters a low shrill sound like a woman.

Here *jya* (bow string) is derived from to conquer, or from √जि (to conquer, cl. ix) or it is so called because it causes arrows to fly quickly (ज्या जयते चाऽपि जिवातेर्वा | प्रजावती पूर्णीति वा—Nir.IX.17-18).

Samane, in the battle (समने संगमे—Nir.IX.18).

4. Approaching each other like women of the same mind, they bear (arrows) in their lap as a mother does a son. May these quivering ends of the bow, having a mutual understanding, drive away the enemy, the unfriendly people.

Arni, the ends of the bow (पाल्लीं) are so called because they send forth arrows, or they are made of wood, or they never fail (पाल्लीं पर्वत्यो वा | पर्वत्यो वा | सरिष्यो वा—Nir.IX.39-40).

5. The father of many (daughters) and whose sons are many, clangs and clashes, having reached the field of battle. Slung on the back, the quiver, when hurled forth, conquers strifes and all the hostile armies.

The father of many daughters and sons is with reference to arrows. When exposed it smiles as it were. Or it is an onomatopoetic word (बहूनां पिता बहुरस्य पृत्र दृष्टीपूर्वभिप्रेत्य । प्रस्त्रयत इपापा इपिमाणः । शद्वानुकरणं या ।

Isudhīb, quiver, is the receptacle of arrows. (इपूषिरिपूर्णं निधानं—Nir.IX.13).

Sankah, strife; it is derived from √सच्, to suffer, or from √स्, to scatter, preceded by the preposition सम्, (sam). (सङ्काः: सचते; संपूर्वद् वा किंतोः—Nir.IX.14. Also संकाः, सह कायन्ति मास्त्रायन्त इति संकाः—Sayana ; संकाः संपापात्—Daya. ; Nigh.II.17.

6. Seated on the car, a skilful charioteer guides his steeds in front of him to whatever place he likes. Admire the greatness of the bridles. From behind, the reins give direction to the mind.

Abhisavah, bridles; reins (reins penetrate actions, मधीनावोऽप्यश्वन्ते कर्मण्य—Nir.III.9 ; See X.94.7—दशामीनुभ्यः ; मधीशूनां रसयोनाभः—Sayana ; arms, पश्चीमानां वाहनां—Daya.).

Rasmayah, rays; reins (रसयः किरणाः—Daya. ; रसयः असव्यायामयः व्याप्त वर्तमानाः पाणाः—Sayana).

11. She wears a beautiful wing. Deer is her tooth. When hurled, she flies girt with cow-phlegm. May the arrows grant us protection there where men run to and fro. (Nir.IX.19).

She wears a beautiful wing is with reference to the swift feathers of arrows. Her tooth is made of the horn of deer (*mrga*). Or else it is derived from √श्च, to pursue (पुण्यमोऽस्त्रादन्तः । मृगयतेर्वा—Nir.IX.19).

Gobhib, from a substance obtained from cow. It also means skin and phlegm (पूण्यि चर्व च स्त्रेष्वा च—Nir.II.5 ; गोभिः सन्धो धर्ति कीर्तयत्व । त्वा अर्थात् गोविकारैः स्त्रादूषिः । अप्यवा गोर्धिति ज्या नाम ; c.f. वृक्षेभूते निष्ठा भीमयद् गोः—X.27.22—Sayana).

Isu, arrows, is derived from $\sqrt{इ॒स्}$, meaning to go (or to kill) (इयुरीपतेर्मेत कर्मणा (दधकर्मणा वा)—Nir.IX.18-19).

13. They strike their thighs and deal blows on their buttocks. O lashing rod, impel courageous horses in battles. They strike their thighs, i.e. their moving thigh bones (माघनन्ति सानुन्देष्यां उरणानि संक्षीर्णि—Nir. IX.20.) The word *Sakthi* is derived from $\sqrt{स॒च्}$, to be united, the body is fixed in it. And they deal blows on their buttocks.

Jaghanam, buttock, is derived from the verb *janghanya*, (जङ्घन्य) to strike repeatedly (जपत् जङ्घन्यते—Nir.IX.20).

Asvajani, the lashing rod (अश्वाजनि पश्यनानि सेप्ति कर्ते पश्या त्यगा—*Sayana*; अश्वनानि पश्यति—*Daya*).

Kasha—Lashing (rod) is also called *whip* (कूज), which is so called because it reveals (प्रकाशयति) danger to the horse (पश्याजनी कर्त्तेत्याहुः । कर्ता प्रकाशयनि गमयत्याप्य) Or else, it is derived from $\sqrt{कृ॒श्}$, to drag on account of being small (कृ॒शवेद्यांश्चामागत्) Further speech is called *kasa* (कूजा), because it reveals meanings, or it rests in space (वाक्यनः प्रकाशयत्यपात् । उत्तरा ॥), or it is derived from $\sqrt{कृ॒श्}$, to make a noise (कोषत्तेवा—Nir.IX.19).

14. Like a serpent, it encompasses the arm with its coils, protecting it from the impact of the bowstring. May the manly handguard, learned in all expedients, well protect the man from all sides.

Hastaghna, hand-guard, a shield, the guard of the forearm, हस्तघ्नः it is so called because it is held firmly on the hand (हस्तघ्नी हस्ते हस्यते—Nir. IX.14 ; इन्द्र हस्तसमीपे वृत्तिनि प्रकाश्टे लिप्तः सन् त्यगा हस्यते इन्द्र हस्तघ्नः—*Sayana*).

Puman, man : the word is derived from $\sqrt{पु॒स्}$, to crush (पुमान् पुक्षमना भवन्ति । पुगत्तेवा—Nir.IX.15 : पुमान् पौष्टिपोर्तः स्वयं पुमानं धन्विगम्—*Sayana*).

15. **Alakta**, mixed with poison (पासाक्ता पासेन लिपेण लिप्ता युक्ता—*Daya*; पासेन लिपेण पासता—*Sayana*).

Ruru-sirsni, the one having the head of the type of the head of a deer *ruru*, (रुरुर्गोलीर्णि रुरुः जिर इव गिर्णि यग्या गा—*Daya*.): the point of the arrow (रुरुर्गोलीर्णि रुरुर्गिरुर्णा । ग्रन्थः लिपाः रुरुः रुरुः रुरुः गर्वदेवातिः—*Sayana*).

Parjanya-retase, the one whose seed or semen is *parjanya*; the stem of the arrow formed of the *sara* (गर), reed or grass, growing in the rainy season (पर्जन्य रेतसे । पर्जन्यो रेतो यस्याः सा पर्जन्यरेताः । तस्मै पर्जन्यकार्यं मूलार्थं । गर-काण्डस्य पर्जन्य-जन्यत्वाद्—*Sayana*).

Retas is also water (Nigh.I.12).

17. **Kumarah visikhali-iva**, the one with shaven head and like the one without the tuft or lock of hair left after shaving; like shaven-headed boys (कुमारः कृतपूर्वाकर्याणः तिषियाइव तिषियारहिता इव—*Daya*; कुमारा भूषिता इव—*Sayana*).

18. **Marmani**, the tender or vital parts, susceptible to injury (मर्माणं बरीरस्याभ्यावद हेतुनमयवाद्—*Daya*; येषु स्थानेषु विदः संयोगियते तानि मर्माणि—*Sayana*).

Varmana, with armour (वर्मणं करचेन—*Sayana*; *Daya*).

19. **Svab**, a relative; a blood relation (स्वः स्वकीयः—*Daya*; शाति—*Sayana*).

Aramah, unfriendly (अरणः अरथात्—*Sayana*); one who is not prepared to put up a fight (अश्वानं परिहतो वयवत् सहवासं न करोति—*Daya*).

Nistiyah, a distant one; a stranger (निष्ट्यः अव्येन धर्कितुं पौष्ट्रो दूरस्यः सन्—*Daya*; निषेष्टुतो दूरे निष्टते—*Sayana*).